NEW LIFE CURRENTS IN CHINA

MARY NINDE GAMEWELL

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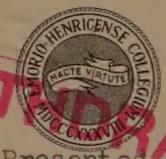

WITHDRAW

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Wherever the doctor goes in China, crowds press around him for relief. From the work of medical missions, with their manifold blessings of public health education and movements for sanitation and prevention of disease, have come many of the new life currents that are changing the character of China's national existence.

NEW LIFE CURRENTS IN CHINA

BY

MARY NINDE GAMEWELL

NEW YORK

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OF THE UNITED STATES AND CANADA

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CORRESPONDENCE CONCERNING MISSION STUDY

Send the proper one of the following blanks to the secretary of your denominational mission board whose address is in the "List of Mission Boards and Correspondents" at the end of this book.

We expect to form a mission study class, and desire to have any suggestions that you can send that will help in organizing and conducting it.

Name .....

Street and Number .....

City or Town .....State.....

Denomination .....Church.....

Text-book to be used .....

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Name of Leader.....

Address .....

Name of Pastor.....

State whether Mission Study Class, Lecture Course, Program Meetings, or Reading Circle.....

.....

Underline auspices under which class is held:

Church	Y. P. Soc.
Men	Senior
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Date of starting .....

Frequency of Meetings.....

Number of Members .....

Does Leader desire Helps?...

Chairman, Missionary Committee, Young People's Society.....

.....

Address.....

Chairman, Missionary Committee, Sunday School.....

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Address.....

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IN LOVING MEMORY OF
MY FATHER AND MOTHER

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FOREWORD

The present hour is a crucial one in the history of China. Never has she faced such unparalleled opportunities or been confronted by graver perils. For a time her very life seemed to hang in the balance. But we believe the real crisis passed with the sudden ending of the European war, and that the changes sure to be brought about during this period of world building will strengthen and make permanent the country's foundations.

China is not like ancient Egypt, whose greatness has departed though she still lives on. China is a vital force whose largest possibilities of development lie before and not behind her. A new, fresh life is beginning to course through the nation's veins. How can this new life be fostered so there will not be the awful waste which has weakened China almost to the breaking point?

The conservation of the physical, mental, material, and, above all, the spiritual life of China and the Chinese people at this present time,—what a theme for our consideration!

It will be seen that I have said but little, except indirectly, about the work being done in China by more than six thousand missionaries representing over one hundred mission boards of the British Empire, the United States, and Europe.

All Christian work carried on to-day is the direct result of missionary effort. But I have felt—and foreigners generally share my conviction—that the time has come to direct the attention of the people at home more to the work of the Chinese Christians. From the first, missionaries have recognized that the final issue of their task was the development of a Chinese church which should assume the burden of evangelizing the land.

The Chinese Christians, untrammeled by our limitations, and numbering thousands where we do tens, will carry the Torch of Truth to perishing millions that we can never hope to reach. It is well for us to know more fully what manner of Christians the Chinese are, and the kind and amount of work they are doing.

My subject is so vast in its scope, that in the following chapters I have been able only to touch lightly upon several phases of it. But it is my earnest hope and prayer that something in these pages may awaken the readers' interest sufficiently to send them to the mission reports of the individual mission boards, and to reference books for detailed information.

To each and every one in China and America, Chinese and foreigners, who have so generously helped me in the preparation of this book, I wish to express my deepest gratitude.

MARY NINDE GAMEWELL.

SHANGHAI, CHINA,
January, 1919.

I

THE COMING CHINA

CHAPTER I

THE COMING CHINA

Who knows China? Dr. Arthur H. Smith, whose missionary experience extends over forty-five years, once said with dry humor, "I have met only two classes of people who are able confidently to assert, 'We do!' They are newspaper reporters and globe-trotters. As for myself, I am continually discovering a continental area still unexplored."

Never has China been more of an enigma and an uncertainty, even to the Chinese themselves, than during the years since the birth of the Republic in 1911.

"You are living under a Republic in China, aren't you?" observed a citizen of San Francisco to a missionary friend just off the steamer.

"I don't know," was the reply.

"You don't know! Why, what do you mean?"

"I mean that when I left China, we had a Republic. What the form of government may be to-day, I can't say."

The Spirit of Unrest

Politically, we have been standing on the top of a volcano for several years, fearing that at any hour a new eruption might break forth. The country is still torn with civil strife. There is one government in Peking, which enjoys the prestige of recognition by the Foreign Powers, and another in Canton, that claims it is the only body which has a legal right to exist. The contention is not between the North and South, but between militarism and democracy. Some strong politicians in the South have sided with the Northerners, while the sympathies of many in the North are wholly with the democratic party of the South. In the meantime, unchecked lawlessness has kept poor China in a ferment. The armies of the contending governments have carried on a destructive guerrilla warfare. Bandits and lawless soldiers—the terms are really synonymous—have terrorized the people; in places attacking whole villages, killing the men and committing outrages on the women and children or making them prisoners; holding up trains and robbing them in true Wild West fashion, and firing at steamers on the Upper Yangtsze. Many of the gentry, whenever they heard that troops were approaching, sent their wives and daughters to improvised refuges protected by the Red Cross flag, the sanctuary of the home proving unavailing.

While a friend and I were journeying south from Tientsin at a time that these conditions were acute, our train came to a sudden halt. We heard that there had been fighting ahead of us on the day before; rails torn up; telegraph wires cut, and some Chinese killed. The train stopped all that night and till noon the next day, waiting for orders. Soldiers were stationed outside and in the coaches as guards. As it grew dark, we watched them from the car window pacing up and down the road, gray-clad figures with rifles over their shoulders, and so we felt very safe. Just as we were composing ourselves for a little sleep, a train boy came along and locked the door of our compartment. When we objected, he explained that as there were soldiers about they might enter during the night and steal from us!

In the South pirates have held high revel. Coal in Canton was sold at thirty dollars a ton, with rich mines a few miles away, but there was no safe way of transporting the coal even had it been possible to mine it. Amid the general disorder many Chinese lost their lives; one or two foreigners were killed, and others taken prisoners and held for ransom.

The people are sighing for peace. The attitude of the laboring classes is well expressed in the words of an old farmer.

"What about this Republic?" he inquired of a group of cronies in the tea-house as he sat puffing

away at his water-pipe. Then opening his mouth and thrusting in his finger, he announced laconically, "This is the Republic to me—three meals a day!"

Notwithstanding the disturbed state of the country trains have continued to run; schools have been kept open; new industries have been started; mail-couriers at great risk of life have followed their routes to the uttermost confines of the land, and business, though depressed, has never ceased its steady grind. All this speaks volumes for the poise and patient endurance of the Chinese and augurs well for the future, when under a settled and stable government they have a chance to develop normally.

A Country with a Wonderful Past

It will be worth our while to turn back a few pages in China's history to get a background for present conditions. Picture China in the good old days, or rather, in the sleepy old days; the China whose beginning was in the dim, pre-historic past, able to point to the most ancient existing civilization; the land where gunpowder was invented and a newspaper printed with movable type long before Gutenberg saw the light; China that was the home of philosophers, statesmen, artists, and scholars; all this when Europe and America were nothing but howling wildernesses, and our ancestors little

better than savages. We Anglo-Saxons are too often prone to forget this.

If the Chinese are a proud race, they have good reason to be so, and we of a later civilization cannot blame them. The old map of China represented a flat earth with China, the "Middle Kingdom," filling the center, and around on the edges were mere dots which stood for the habitations of the rest of mankind, the outside barbarians. China, self-sufficient and aloof, wrapped the cloak of her exclusiveness about her and for long centuries regarded with haughty disdain the beings who had not the good fortune to be born Chinese.

But the time came, when although still a great nation, China became a stagnant one; she had ceased to grow. A new, pulsating life was needed to quicken and revive her. It is a law of nature that growth is usually accompanied with pain, and some rude shocks were required to rouse China from slumber. One came in 1842, when at the close of the Opium War she was forced to open five treaty ports. This brought a fresh influx of foreigners—merchants and missionaries.

Thirty years later, in 1872, an event occurred which turned the eyes of Americans with new interest toward China. Thirty young men—the number swelled later to a hundred and twenty—were sent by the government in the care of the noted Dr. Yung Wing to study in America. The students were placed two and two in carefully selected New

England homes, whose wholesome influence soon awoke in them a desire not only to imbibe Western learning but to return to China as the saviors of their country. An inkling of this soon reached the ears of the self-satisfied conservatives in the "Flowery Kingdom." "Who are these young upstarts," they said indignantly, "that they should presume to be able to teach us anything!" In 1881 all the students were summarily recalled and properly humbled.

New Influences at Work

China received another startling jolt in 1894. She went to war with Japan confident of easy victory, but to her astonishment and chagrin, Japan won out. Japan succeeded because she employed modern military tactics, while China's heterogeneous troops, supposed to be Invincibles, depended on their age-old methods of warfare. Scales began to fall from the eyes of even the most rigid conservatives.

China at this time had an Emperor, Kwanghsü, who as a small lad had developed a keen fondness for Western mechanical toys. He was fascinated by toy engines, steamboats, and similar devices. When he reached man's estate, in the closing years of the last century, he read scientific books and sought conversation with those who could tell him about the modern things. Gathering around him a group

of young progressives like himself, together they mapped out reform after reform, which in the twinkling of an eye was to call forth a modern and rejuvenated China. But with the unwisdom of impetuous youth he went a little too fast. The Empress Dowager was mightily displeased at this introduction of modernism, and it was no light matter to rouse the ire of the "Old Buddha," for she was the real power behind the throne. Not only that, but she and her legion of sympathizers were affrighted over the recent trend of events. Ancient China seemed to be sweeping along to certain destruction and a frantic effort must be made to save her. "Away with the Foreign Devils that have caused all our trouble!" became the cry. "Away with their innovations! Away with their religions! We want none of them!"

There was reason for much of this anti-foreign feeling. That is another thing we must not forget. Certain of the Foreign Powers had for some time been engaged in a game of grabbing, or appropriating choice bits of territory on slight pretext, and casting covetous eyes on others.

Old China becomes New China

At length the die was cast resulting in the Boxer Rebellion, which was in full swing in the month of June, 1900, through most of the northern provinces. When the Allied armies were nearing Peking in

August of that memorable summer, and the terrible Siege of Peking was about to end, the Empress Dowager fled stealthily in the night, without pomp or ceremony, to the interior city of Hsianfu. Then Peking, the "Forbidden City," so long a place of mystery, was thrown open to the world, and the marvelous Dragon Throne, hitherto sacred to royalty, was robbed of its glory after the desecrating Occidental had sat upon it.

China was humbled in the dust. She had staked all and lost. But the hour of her deepest humiliation was also the beginning of her noblest exaltation. New China was to rise phoenix-like from the ashes of old China. Never again would she be "China, the Exclusive." The barriers to progress were gone. "No longer pray for open doors in China," exclaimed an American prelate. "Her very walls are down!"

The Court returned to Peking. The people now began clamoring for reforms. They asked for representative provincial government and it was granted; for a national parliament and it was promised in 1917. The railroad between Tientsin and Peking, laid in 1897, and which superstition had decreed must stop seven miles south of the capital, making it necessary to go that distance at first in a cart or sedan-chair and later by trolley, now passed unrestricted within the city walls. A handsome new railway station has been built with comfortable waiting-rooms for both men and women,

and its modern equipment is significant of the great change that has taken place in China.

In 1908 the Emperor and Empress Dowager died within a day of each other. On the following day, a gray November morning, the gorgeous catafalque of the "Old Buddha," borne in relays by a hundred and twenty-eight staggering, perspiring coolies, passed through the East Gate of Peking on its way to the Imperial Mausoleum. Thus ended a long, and eventful chapter in the history of China.

The Birth of the Republic

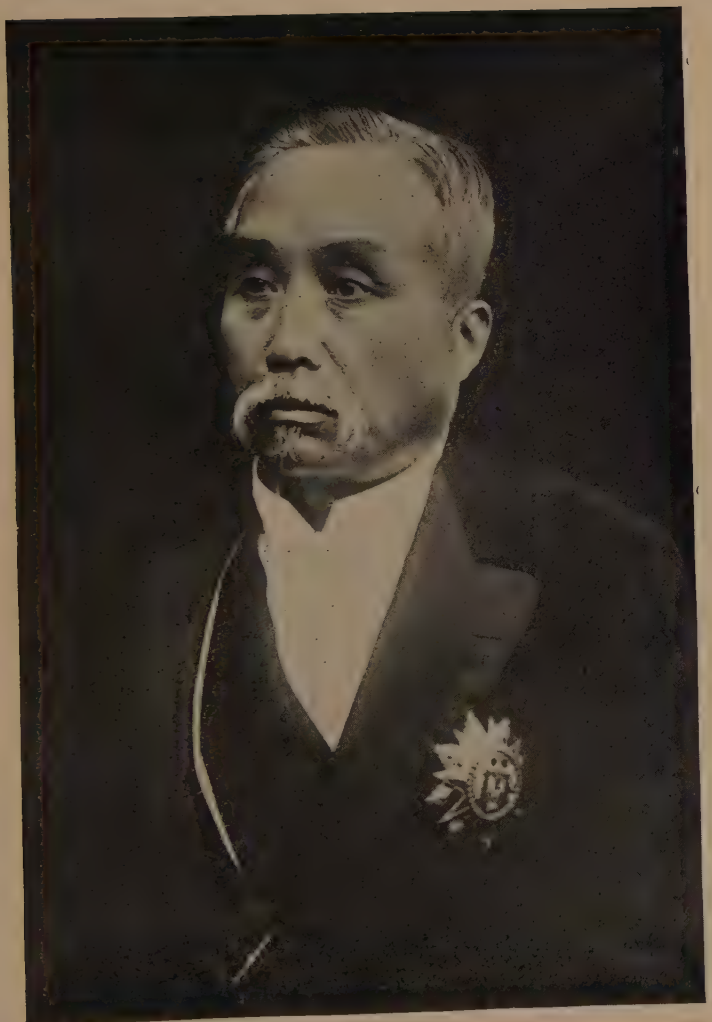
Scarcely, it seemed, had the sound of funeral music died away when in the autumn of 1911, China became the scene of another cataclysm. One day a child emperor sat on the throne, on the next, the reign of the alien Manchus had ended, and lo, the Republic of China came into being! So quickly, so unexpectedly the change took place that the world looked on in breathless amazement. Then demurs arose. "China is not ready for a republic!" was the cry. "How much better a constitutional monarchy!"

A republic in China is not such an anomaly as most Westerners suppose. The Chinese from earliest times have been among the most democratic people on earth, and while their central authority has been most autocratic, they have enjoyed in

large measure local self-government. They well understood, too, how to secure their rights if the petty local magistrate failed to mete out justice. Innumerable cases are on record where the removal of an objectionable official has been caused by the townspeople, or even occasionally of their having taken the law into their own hands, and, perhaps, throwing the poor fellow into the river and keeping him there till he begged for mercy.

If before the Revolution events chased each other, they now fairly tumbled over one another in their rapid movement. It is interesting to note how many projects, business, educational, and philanthropic, date their origin from 1911. It was a memorable day for China when the grounds of the Temple of Heaven in Peking, formerly closed to all but the emperor and his suite, who went once a year to worship in the temple, were thrown open to the public. And it was a still greater day when, as a striking evidence of the change, a woman—a Chinese woman—stood under the very shadow of the temple and gave an evangelistic address to a large and attentive audience!

No sooner was China made a republic than the queue, that Manchu badge of a conquered people, began to disappear. Those who did not dispose of this appendage themselves, generally had it cut off for them. In many places men with shears sat in the city gates and when a queue appeared on the horizon, it and its wearer speedily parted company.



Press Illustrating Service.

Hsu Shi Chang elected president of the Chinese Republic, September, 1918.

Sometimes a family living in the suburbs of a city, fearing a return of the Manchus to power had one male member shorn and sent him daily into town to do the marketing, while the others retained their queues in case of an emergency. A few queues are still seen, but there is not one in Canton. The Cantonese, it is said, will not tolerate them.

The Political Kaleidoscope

Since the birth of the Republic, the Ship of State, alas, has not moved along on even keel. It has encountered shoals and breakers and been buffeted by many a storm. From the time that Sun Yat-sen handed over the reins of government to Yuan Shih-kai, four men have occupied the presidential chair. As if that were not change enough, China reverted for a week to an empire. In the early dawn of July 1, 1917, the frightened little ex-emperor Hsun Tung, was hurried from bed; seated on the tottering throne for six unhappy days; then hurried back into private life.

China has been drifting dangerously near the rocks. Perhaps never before in her history has she faced such grave perils. In the summer of 1917, resident foreigners, and also many Chinese, entertained very gloomy forebodings; some persons even going so far as to predict that China's days as an independent nation were numbered. She was exploited by a group of unscrupulous politicians who

had apparently taken as their slogan, "Our country is going to ruin anyway; so let us make all the money and gain all the political preferment we can before the final catastrophe!" Hence, they adopted the policy of selling China piecemeal to Japan, and of mortgaging her inalienable rights and possessions. And Japan's stanchest defenders will hardly deny that she has been keen to take all that she could get, by fair means or foul. It is an indisputable fact that her tendrils have been reaching out in all directions over China, laying hold on whatever they could appropriate.

Expressions of anxiety are heard everywhere. In one of the mission schools some young girls were heard crying aloud one day.

"What is the matter?" asked the teacher.

"Our country is sold! Our country is sold!" they wailed.

"But you cannot help your country in this way," she urged.

"No," they asserted tearfully, "we cannot help our country at all, but we can cry."

Passive acceptance of conditions by no means represents the spirit of all Chinese, but until the political parties unite and there is a strong central government, resistance seems futile. Most Chinese, however, even in the darkest hours, have not despaired.

"If there were no men in China with high ideals, there would be no trouble. If there were not such

men, there would be no progress. The present struggle in China means the working out of better conditions. It is a fight of the new and good against the old and bad, but in the end the good will win." These were the words of a government physician, a Christian man, when discussing the situation of affairs.

Many feel that the only way to settle China's difficulties is through international mediation. A Chinese official quaintly phrased this idea with the words, "Only men with blue eyes can curb corrupt officials." Another statement descriptive of the attitude of some of the Chinese in the matter of intervention was made by a well-known journalist. "If you have a dirty, cluttered room, you may try to put it in order yourself, a slow, difficult and, perhaps, impossible process, or you may invite some one to help you. It remains for us in China either to ask help or to have it thrust upon us and we prefer to ask for it."

Japan's Failure as a Neighbor

At the opening of the war Japan had an opportunity such as no country ever had before to befriend a sister nation. The Western Powers, absorbed with the world war, practically gave her the Far East to look after and keep peaceful, but never before has there been such strife in China; never so much bloodshed and unrest.

Japan has not taken a large, noble view of the situation. Instead, she has sought simply her own aggrandizement and pushed her preferential claims. She has endeavored to gain a large measure of control of China's currency, iron mines, railroads, arsenals, telegraphs, and even as petty a matter as the Peking telephone system which is a very poor and unsatisfactory outfit.

The country has been overrun with bandits, mostly ex-soldiers, who are armed with modern weapons secured from Japan. Japanese agents have encouraged if they have not actually stirred up strife. All this Japan feels to be to her interest, for the worse that things are in China, the sooner Japan will be needed to come over and restore order. Evidence comes from many quarters that she is actively at work, both openly and secretly. Many of the Chinese seem satisfied, however, that now the war is over, Japan will not be permitted to retain for her exclusive use the advantages she has gained by being one of the Allies. They think that other nations will question her claim to paramountcy in China. What China needs is a leader—an unselfish, strong, broad-minded leader. And he will be found.

China's Part in the War

The hour that the joyful news was flashed over the wires to the Far East that the armistice had been signed in Europe, a ray of light shot across

China's darkened sky. It was the token of the coming dawn of a new day which would end her night of gloom. She soon bestirred herself to set her house in order, for the Foreign Powers told China frankly that the safeguarding of her rights and interests at the Peace Conference would depend very much on whether she could show a united front at home.

China will never have cause to be sorry that she had a part in the European War. It was in August, 1917, that she threw down the gauntlet and cast in her lot with the Allies. She sent no troops to France, but in America and other foreign countries where Chinese were living, as well as in China itself, many brave youths promptly enlisted, or volunteered for religious work under the Young Men's Christian Association. At one mission college in the interior, a Service Flag having six stars was unfurled at a public gathering, and the parents of the boys, who were in the audience, were called to the platform; their faces beamed with pride because they had sons at the Front.

China's largest contribution to the Allied cause was her 175,000 stalwart laborers, whose help in winning the war proved indispensable. They served not only in France but also in Mesopotamia and Africa. Their work was usually well behind the firing-line, though they did occasionally get under fire. And at least once, in a crisis, they were called on to shoulder arms, when they not only fought

valiantly, but were very loth afterward to lay down their arms.

The Red Cross in China

For the past two years a Red Cross Society in Shanghai, which is composed of about forty Chinese women, has worked faithfully for the soldiers of the Allies. One woman, the mother of seven children, as her holiday stint knit seventeen pairs of socks and made six hundred bandages.

How royally the Chinese contributed to the American Red Cross Drive in China! They organized committees to raise money and worked like Trojans; thousands marched in the parades, while hundreds of columns in the Chinese newspapers were devoted to advertising the "Drive." Not only the rich and well-to-do gave of their abundance, but many of the very poor ricksha and wheelbarrow men added their mites, though, perhaps, not one of them knew what it was ever to have a satisfying meal. A coolie in Ningpo, earning less than ten dollars a month, and on which he had to support himself and family, sent to Shanghai by courier post —not knowing that there was a modern postal system between the two cities—a dollar and a half, paying fifteen cents for the money to be delivered, and another fifteen for the return of the receipt.

But generous as was the spontaneous response of the Chinese to the Red Cross Drive, it was exceeded

by their gifts at the time of the United War Work Campaign. The enthusiastic cooperation of the Chinese delighted and touched the resident foreigners. From large places and small, from young and old, from high and low, the money poured in. Bushels of coppers, the big, Chinese coppers, were contributed by school children.

The Peace Celebration

The grand climax to the war activities came in the Victory celebration. Not only in the large cities, but in many of the small ones where there are few foreigners, flying banners and exploding firecrackers testified to the universal rejoicing. The Victory celebration in Shanghai lasted three days. On all the principal streets and many of the side streets, the Chinese republican flag floated proudly in the breeze. Multitudes were abroad in the daytime, but it was at night, when the Bund, the river, and Nanking Road were ablaze with electricity, that it seemed as if all China had turned out-of-doors and the roadways and sidewalks were thronged with surging crowds, good-natured, wondering, and jubilant.

In the nightly processions, among the numerous nationalities of this cosmopolitan city, the Chinese were fully represented. They marched with the others—policemen, Boy Scouts, members of guilds, prominent civilians, and thousands of students,

both men and women. Some of the finest floats, deliciously characteristic, were the work of the Chinese. China was an important part of the Victory celebration of the Allies, and so gay and rejuvenated, that she bore little semblance to the staid, sleepy old China of fifty years ago.

What the War Brought to China

With all the rest of the world, China has suffered, has learned, and has been benefited by the European War. She can never be asked what she was before 1914. Always democratic in heart, it is unbelievable that China hereafter should submit to the autocratic rule of the militarists. Their day is past.

China's share in the war has given her a new sense of international relationships and obligations. If a vestige of the old exclusiveness remained, it must have disappeared forever. "Going into the war has made China feel that she is really a part of the world," said a gentleman from one of the highest official families in the land, his fine face aglow with feeling.

"The Red Cross Drive and the United War Work Campaign taught us how to do big things in a big way," declared another influential Chinese. "We saw the success of organized effort in a great cause, and with no smirch, no graft about it."

China has caught the spirit of true patriotism

(C) *Underwood and Underwood.*

China sent labor battalions aggregating 175,000 men to France, Africa, and Mesopotamia to help in the winning of the war. Many missionaries accompanied these men as interpreters and officers.

which leads men to labor and sacrifice, not for an individual, a family or a clan only, but for a nation. The war has brought home forcibly to the Chinese the necessity for increasing China's productiveness, and for developing her vast resources that are now unavailable either for her own or the world's need.

As the labor battalions return from France, there will be additional industrial and social problems for China to solve. Will new industries be started and factories built to give them employment? Will they be satisfied to live as before in mud houses on poor and insufficient food, eking out a bare existence under the hardest conditions? And how about the families of these coolies, whose army allowances during the fighter's absence had enabled them to live better than they ever had before? Will they readily and contentedly resume their former modes of living? The coolies' sojourn in France not only benefited them physically, but gave them a new conception of life, industrially, politically, and morally. They saw new machinery and learned something about modern inventions. They found that even in war, governments could be stable and considerate of the well-being of the governed.

What Chinese Laborers Think of Our Civilization

What has the experience of the laborers meant to them morally and spiritually and how will they interpret the life of the West to their own people?

Observers who have been with them in France note the fact that they have been brought into contact very often with the most degrading influences in western lands. The danger is that they will return holding only contempt for Christian civilization. A Young Men's Christian Association secretary from Peking, who served in the camps of the labor battalions in France, describes some of the tendencies to be found among these men:

"A Chinese told a Y.M.C.A. secretary that before coming to France he had heard that the French were civilized but, said he, 'These people are not civilized.' A Chinese under the American army had been buncoed out of ten francs by an American soldier and at the trial of the latter made a plea for clemency on the ground that the defendant had no bringing up and knew no better. Another in the same place was heard to remark, 'Perhaps after all, Americans are not all bad.' Too often these impressions are secured in situations such as I saw in a powder factory where a thousand Chinese were used. In the same compound with them were five hundred Portguese laborers who were illiterate, dirty, and had drunken brawls in the neighboring wine shops. Across the street was another compound where were quartered one hundred and fifty women munition workers who worked side by side with the Chinese in the factory. Some of these were refugees, but no small number were of very low class. . . . In this place there had been misunderstandings and mistreatment by the authorities, resulting in a meeting, with loss of life, before quiet was restored. France and

the West have glorious sides, but of these the Orientals were ignorant, seeing only the worst and seamiest. What will be the effect if they bring back to China by their actions and words the only side of Western civilization they have seen and say this is the Christian West!" [1]

Many missionaries were withdrawn from their stations during the war to accompany the Chinese battalions as interpreters, officers, and Young Men's Christian Association secretaries. Thus provision was made to bring the strangers into touch with some of the finer forces of Western life. An especially helpful service was rendered by Chinese Christian college students from America who worked among their own countrymen in the labor corps with peculiar effectiveness because of their ability to help the European army officers and the Chinese workmen understand each other. One of these men was placed among a thousand Chinese in a powder factory just after the men had been rioting. At once he set about to cultivate the friendship of the authorities and made a warm personal friend of the commander. Direct talks showed the authorities a better way of handling the men, with the consequence that relations were more harmonious. To the men he was a real friend. He turned the moving picture machine by the hour; he visited them in their barracks and hospitals; he greeted

[1] Dwight W. Edwards in *The China Mission Year Book*, 1918, p. 56.

every one with a smile and a kind word; he admonished them regarding their moral dangers, and he opened up before them the fine side of French life. In short he became the dominant factor in the life of these men and was a great help in the interpretation of authorities to men and men to authorities. No wonder the commander wrote back to him, 'I think much of the kind things you have done for my Chinese'."

The return of the laborers will raise questions of profound importance among all those who are trying to help China in her progress toward a settled life. Naturally the old-time associates of these men coming back from such distant travels will want to hear all about the life of the West. Thus foreign influences will touch in a very direct way hundreds of interior villages, for these men will reach a very different stratum of society from that reached by the returned students and wealthy traveling class.

When the Shantung laborers went to France it was the first time in the history of China that northern Chinese in any considerable numbers had gone abroad, for emigration had always been from the South. Chinese have emigrated from southern China in large numbers and been eminently successful in business in their adopted countries. It is said that ninety per cent. of the business in Manila is in their hands; it is on them that the economic importance of the east coasts of Sumatra and Java

depend, while many of the richest plantations in the Malay peninsula are owned by multi-millionaire Chinese. The progressiveness of the South, it is claimed, can be in large measure directly traced to the influence of Chinese emigrants. Can we not expect that the thousands of men who have been engaged in war service (now coming home) will do something similar for the people of their own class in the North?

These then are some of the new life currents running through China to-day. These are some of the problems which the coming China must face. And that many of her people are beginning to face them earnestly and with determination there can be no doubt. A spiritual change has come over the Chinese of late, so marked, and so clearly inspired of God, that we are awed by it. The people, Christians and non-Christians alike, feel the country's need, in these times of transition and unrest, of a propelling force stronger and higher than anything within themselves. "We have the machinery but lack the power," they say.

We are to consider in this book the human resources of China and those movements that have as their purpose the development of the power which will make these resources of the nation yield rich gains for her citizens and for the world's good.

The relief of the bodily suffering of China's vast population, the measures that are being taken to

make physical life safer, may well claim our attention at the outset, for upon the issue of this venture depends necessarily a truly successful outcome of the larger effort to mediate the abundant life to the soul of a people.

II

TRIUMPHS OF WESTERN MEDICAL SCIENCE

CHAPTER II

TRIUMPHS OF WESTERN MEDICAL SCIENCE

Gray dawn was gradually chasing away the shadows on a raw winter morning in the old city of Canton. Before the entrance to a Chinese building huddled a group of sick folk, women and children as well as men, many from highly respectable families. All night long they had crouched there, and now, worn and haggard, they waited impatiently for admittance to the mission hospital. As day advanced, the company around the doorway swelled to a surging crowd, while as far as the eye could see in either direction, the narrow street was congested with approaching sedan-chairs, from the meanest in appearance to the handsomely curtained turn-out of the high official attended by his body-guard. Presently the welcome sound of sliding bolts was heard and the gates were thrown open, but with the sudden inrush, the weaker ones were in danger of being trampled upon and killed. Hour after hour patients filed into the doctor's office, where the most distressing cases were treated, while others that could wait were bidden to come another time. As the shadows of evening

fell and the door was shut at last, the young foreigner, spent with fatigue, heaved a sigh of relief.

It was Peter Parker, the first missionary doctor to China. Sent out by the American Board of Foreign Missions, he reached his field of labor in 1834, the very year Robert Morrison, the first Protestant missionary to China, closed his eyes in death. Thus it is that "God buries his workmen but carries on his work."

Opening China at the Point of the Lancet

Canton presented to Dr. Parker's eyes no animated river embankment swept by an occasional automobile; no lofty buildings, such as line the modern Bund; no electric lights; but the same type of people that we see to-day, raw-boned, lithe, and nervous. The newcomer was not welcomed with outstretched arms, but, instead, suspicion and aversion were written on every face. It was a year before he could rent a house and open his hospital. On the first morning not a person came; the second day one solitary woman ventured in; the third there were half a dozen patients, and after that it was not a question of how to get people to the hospital but how to keep the pressure from becoming too great. Sometimes as many as a thousand sought admission on a single day.

At the time there were, of course, no anesthetics; chloroform was first used in China in 1848.

But fortitude under suffering is a national characteristic. When about to operate on an old woman for cataract on both eyes, Dr. Parker asked her if she could stand pain. "If you like you may take both eyes out and put them in again," was her unhesitating reply. A patient about to undergo a major operation, coolly remarked on the first incision of the knife, "It hurts, Doctor," then settled back to endure the pain in silence.

The year 1839 was made memorable by the arrival in China of the second missionary doctor, William Lockhart, a representative of the London Missionary Society, the same society which had the honor of sending out Robert Morrison. One likes to picture the meeting between the two pioneer doctors. In these later days, with 350 missionary doctors in China, if a new one comes we are glad, but unless he is sent out for some special work, we are too busy to take much notice. But how different with Parker and Lockhart! What a handclasp there must have been; what eager questions and answers; what comfort and fellowship! While Dr. Parker remained in the South, Dr. Lockhart gradually moved northward, opening medical work in Shanghai and afterward in Peking when in 1860, that city permitted foreigners to reside within its walls.

More than eighty years have rolled by since the advent of Western medicine ushered in a new day for China's suffering millions. The work has

steadily expanded till now there are 270 missionary men doctors, 81 women doctors, 162 missionary nurses, all women, and 320 mission hospitals scattered over China; not a province is without their beneficent influence. Down in Canton the pioneer hospital is still doing fine work, though not in its old location, for after the original building was burned in 1856, it reopened on a much more advantageous site close to the river front. With its 300 beds for both men and women, its large clinic, and its busy staff of foreign and Chinese doctors and nurses, the Hospital of Universal Benevolence, as it is known to the Chinese, gives practical demonstration of the motto which has been its watchword from the beginning, "Service." Like many other mission hospitals at the present time, this one meets all its running expenses, except the salaries of the foreign doctors, from the hospital fees and the generous gifts of wealthy Chinese.

Medical Work Handicapped by Ignorance

Because Peter Parker quickly found favor in the eyes of the people and met with almost phenomenal success as soon as his hospital opened, it must not be imagined that medical work in China has developed without let or hindrance. Missionary doctors have traveled over no royal, unobstructed highway to victory, but prejudice, ignorance, and superstition have hedged them about at almost every step.

The old idea that medicine is made from the eyes and hearts of kidnapped children still obtains to such an extent in many places that a doctor in Anhwei tells me she frequently encourages a public inspection of her jars and bottles that there may be no secret misgivings as to their contents. A doctor in Canton reports that after the recent death of a child patient she was only able to quiet the frantic parents by paying to have the body exhumed in order to prove that she had not stolen the child's eyes.

Where the Chinese still entertain a suspicion of foreign hospitals it is generally because they have never been in one and know nothing about them. A few years ago a missionary doctor in Foochow carried to her hospital a sick woman, who was accompanied by her little daughter. Though the family had consented to the removal of the woman to the hospital, the neighbors were roused to such a pitch of excitement that the doctor stood in some danger of being mobbed. On the following morning the little girl slipped out and went home, but returned in the afternoon with a dozen of the leading men. They were received courteously and shown over the hospital, and its work explained to them. On the next day another group came and they too were taken through the hospital. After that, the doctors and hospital had no more loyal, staunch friends than these very people who had so violently opposed them. Petty handicaps have ever

been the doctors' portion but are too common to be permitted to become irritating.

"Now, take one of these powders every day. Don't forget; just one a day and when they are gone come back," is frequently the injunction.

On the next day the patient returns for more medicine. The first is gone—swallowed in one dose.

"Why did you not do as I told you?" asks the doctor.

"Because, if a little medicine is good, is not much medicine still better?"

"This man has a bottle of yellow medicine. I want yellow medicine too," begs another patient.

"But you do not need that kind."

"That does not matter; it looks good and I want it."

"You must be sure to come back to-morrow. Your case needs careful attention or you may be very sick," warns the doctor of a woman threatened with a run of fever. But she goes out never to be seen again.

Less than forty per cent. of clinical patients return for a second visit. If there are other hospitals in the place, they are doubtless going the rounds to test the treatment given in each. Out-calls are discouraging because Chinese etiquette decrees that a doctor cannot call a second time unless he is sent for. In all likelihood, at the time of his visit other doctors have preceded him, probably Chinese

old-school medical men, and their medicines are lying hidden out of sight on the shelf. The doctor whose visit is followed by improvement in the patient's condition is given all the credit for the cure.

Curiosity and Interest of Relatives

Occupants of the hospital beds often tax the doctor's patience sorely, but their numerous relatives are still more of a trial. The latter see no reason why they should not visit the hospital in troops at any hour of the day, stay as long as they choose, chatter vociferously, or, if the spirit moves them, take the patient home, perhaps just after a critical operation; then if he dies, the doctor is blamed. It used to be almost the universal custom for a hospital patient to provide his own bedding, food, clothes, and attendants; in fact, to live much as he would at home. But latterly restrictions have grown more numerous until now in many hospitals, food, bedding, and nurses are furnished, and visitors admitted only at stated times. The clothing of poor patients is thoroughly steamed and put away to be given back when they are dismissed.

While the confidence of the Chinese in foreign medicine has been a matter of comparatively slow growth, their faith in surgery, which was a novelty in the Far East, was immediate and almost implicit. They look upon the cures effected as little short of

miraculous. The doctor is obliged to exercise great caution in operating, as a death may result in serious trouble for him and the hospital. However, the old suspicion of malicious intent is rapidly dying out and the surgeon is often urged to operate when in his judgment such measures are not necessary.

"Please, Doctor, operate upon me!" a patient will plead.

"I cannot. You would die if I did."

"Oh, no, I will not die. I promise not to die!"

Where Etiquette is a Barrier

The years have brought many marked changes in the attitude of Chinese women toward foreign doctors. "Forty years ago," said a woman doctor in Tientsin, "when I made an out-call I had to go in a closely-curtained chair lest the patient lose face by having her neighbors see a foreign doctor visit her home. As for consulting a man doctor, a Chinese woman would rather have died than do it!"

Several years ago a male physician was called to the home of a woman patient of very high official rank. The patient was entirely concealed by the bed-curtains and only one shapely hand was thrust out that the doctor might feel her pulse. The doctor remained in the room, talking quietly with other members of the family—while, little by little,

China Medical Board.

Peking Union Medical College, established by the China Medical Board of the Rockefeller Foundation. Its opening marks a new period in the history of medical education in China.

the curtains parted until they were entirely thrown back.

"The explanation is easy enough," commented the doctor in speaking of the incident. "The Chinese are still largely dominated by custom which in their real thinking has come to have slight hold upon them."

In many of the men's hospitals, women as well as men attend the clinics, and this is especially true if there is a foreign woman nurse on the staff. Until within recent years there were no general mission hospitals in China, but they are happily increasing in number. That the people are not opposed to them is shown by the number of patients in the women's wards, and for the sake of economy and convenience they are greatly to be desired.

The Establishment of Medical Schools

Missionary doctors had not been long in China before they felt the urgent need of training native assistants. In the beginning the Chinese were not attracted to the study of medicine. For a time the government paid young men to enter its medical schools, and the kind of doctors they turned out, albeit trained according to Western methods, can easily be imagined. The few youths whom the early missionaries were able to induce to take up the work, were taught enough to be of use in the dis-

pensary and clinic, and even to give some assistance in the operating room. It was not long though before the medical profession attained great popularity and drew to it many of China's most promising young men. Later mission medical schools were opened, but as they could afford only limited advantages, those who aspired after the best went abroad for their training.

It was during the latter years of the last century that Chinese girls began to study medicine. At first they were encouraged to do so by the missionaries who realized the crying need in China of Chinese women doctors, but soon the movement became wholly spontaneous and rapid. All honor to the brave spirits who first fared courageously forth upon the untrodden path leading to a professional career! It was the Chinese woman's "Great Adventure," but that she dared it and won out, proves her inherent strength and capabilities.

There are in China to-day, nine missionary medical schools for men, three for women, and the Peking Union Medical College under the China Medical Board, which is coeducational. The Hackett Medical College in Canton, the oldest medical college for women in China, has just celebrated its twentieth anniversary, having graduated altogether 104 students.

The chief difficulty young people have encountered in taking up the study of medicine has been their deficiency in pre-medical education. Medical

schools have felt obliged to adopt a somewhat low standard, which has not always led to a high grade of graduate doctors. The standard, however, is constantly rising. The Woman's Union Medical College in Peking, opened in 1908, has just advanced a step and made the condition for entrance, besides a middle or high school course, the equivalent of one year in college, and after 1920, two years of college work will be required.

The Need of Chinese Doctors

The clearing house for missionary medical interests throughout China, is the China Medical Missionary Association, with headquarters in Shanghai.

There are few sadder sights in China than a closed hospital—empty beds, cobwebbed windows, dust-covered bottles in the dispensary—and suffering humanity knocking in vain for admission. Perchance the foreign doctor was called home by illness or the exigencies of the late war, and there was no one to fill the vacancy; so the patients were sent away and the door locked.

Now that the missionary physicians are being released from war service, there is an urgent demand for the reopening of the hospitals. New hospitals are needed in many centers where conditions have been studied and where the location of adequate medical plants is a pressing obligation

upon the missionary forces. No part of the program for public health is of more importance than the provision of a sufficient number of well-equipped medical schools for training Chinese doctors. For China's salvation, physical as well as spiritual, depends in the final issue on her own people, and the more quickly they can get under the load the better in every way.

The pressing need for doctors brings up the mooted question of a short cut in medicine. Some reason thus: "A full scientific course is ideal, but of necessity it must be reserved for the few. Not many have the required educational preparation, money, or mental qualifications. Besides, the full course takes time, as years of study are needed. Meanwhile, multitudes all around are dying. Why not give a short course in medicine, good as far as it goes, and send many abroad to relieve suffering and save life?" But the objectors declare emphatically, "No! We are here to give China our best. If we sanction partially qualified doctors, others who have picked up a smattering of medical knowledge, perhaps as dispensary assistants, will go out without our sanction and do infinite harm. We cannot afford to seem to be a party to such dangerous practises." It is a well-known fact that China is overrun with quacks. The government not requiring practitioners to register, any one who will may hang out his sign, and the number of impostors who work upon the credulity of the people—

and realize handsome incomes is legion. They are far more of a menace to the public than the Chinese old-school medical man.

A young man called one morning at a foreign hospital and taking out an expensive medicine case containing more than three hundred bottles, asked casually if the doctor would tell him how to use the drugs as he expected to be made physician-in-chief to the provincial troops in the city where he lived. "But I can't tell you in a few minutes how to dispense medicine!" the doctor exclaimed, aghast at the man's temerity. "That is something it requires years to learn." The aspirant for medical honors went away disappointed, but in a couple of months, having gathered up a few stray facts, he was duly appointed to the position he coveted.

The Trained Nurses of China

The need for Chinese nurses soon became as imperative as that for doctors. But at this point the missionaries encountered a serious difficulty. While the medical profession appealed to the youth of China as a worthy calling, nursing was a different matter. It was sneered at as a coolie's work, and for a time only those from a class little better than coolies could be persuaded to take it up. They were ignorant, raw, incapable, and likely to do an immense amount of mischief unless constantly watched. Foreign nurses, who soon began com-

ing to China in considerable numbers, did much to dignify the profession. Occasionally a little of the old spirit still manifests itself as when the women students in a nurses' training school "struck" because they were required to carry the trays at meal time to the patients, but such outbursts are rare, and the young people of education and good social standing who are studying nursing grow constantly more numerous. There are even a few who are graduate nurses from leading hospitals in America and Great Britain.

Excellent work, however, is being done in some of the training schools in China. While visiting the Nurses' Training School in Peking, one of the foreign nurses told me that at first the Chinese nurses had refused to be photographed in their uniforms. That would stamp them as servants. Now, they are satisfied to appear so dressed in the picture; but it was some time before they were willing to wear white shoes because white is used as mourning in China.

The Nurses' Association, which was organized in 1911, has done much to encourage high grade work. It has 162 members, foreign and Chinese, of whom eight are men. By a rule adopted in 1916 those hospitals that are registered with the Nurses' Association withhold their diploma at the end of their three-year nursing course until the candidates have passed the examination and secured the diploma of the Central organization.

Some faint-hearted girls, who so dread the test which is a severe one that they prefer to sacrifice their diplomas, are often made sensible later of what it would mean to them in their work, and return after a year or two of nursing to take the examination.

Men in the Nursing Profession

For several years men nurses were greatly in excess of women nurses, as men's hospitals far outnumber hospitals for women. But as general hospitals multiply, the ratio between men and women nurses is gradually changing. It is commonly conceded, however, that the time is not ripe for women nurses to be put in men's wards. A trial was made a few years ago in a hospital in Central China with the result that the local press took the matter up and such a stir was created that it looked for a while as if the hospital would have to close its doors.

"Do men make as good nurses as women in China?" some one may ask. As a rule they are better nurses than foreign men because they are more accustomed to certain kinds of indoor work. But like men the world over, they lack the nursing instinct which is born in most women, and that nameless something we may call the "woman's touch."

At first it was thought that it would not do in

hospital work to put a foreign woman nurse in charge of Chinese men nurses, but the plan has worked admirably. A foreign nurse in a northern province, who spoke most warmly in commendation of her "boys," was showing me through her beautifully kept hospital one day. We came to the linen room where the cupboards containing bandages were thrown open for me to see. Taking up one of the neat rolls Miss M. said, "Each of these contains twelve pieces of gauze I tell my boys, whose work it is to prepare them, that when I say 'twelve pieces,' I mean exactly that, and not eleven pieces or thirteen pieces. I impress upon them that a mistake may mean that a piece of gauze is left in a wound and may result in the death of the patient. But it is hard to teach them to be exact."

The Rockefeller Foundation in China

The opening of the Peking Union Medical College under the China Medical Board of the Rockefeller Foundation in the autumn of 1919 will mark a signal advance in the achievements of Western medical science in China. Unsurpassed in staff, equipment, and financial backing, the organization faces a future bright with possibilities. But in all our enthusiasm and rejoicing over the new plant, let us not forget that it rests on other men's foundations, for without the faithful, preparatory work of medical missionaries it could not have come into

HOW THE CHINA MEDICAL BOARD IS HELPING

Squares indicate location of Medical Schools aided by the Board.
Triangle indicates position of Pre-Medical School aided by Board.
Circles indicate location of Missionary Hospitals receiving contributions from the Board.
Size is proportioned roughly to the full amounts pledged whether already paid or not.

(*Courtesy of China Medical Board*)

existence. In the hard years of beginnings, men and women heavily burdened have stayed loyally at their posts in hospitals understaffed, meagerly equipped, inadequately financed, enduring sleepless nights succeeding anxious days spent in praying and planning for means to continue the work. Temples and bamboo sheds have served as dispensaries, tents as hospitals, and many a critical operation has been successfully performed in a thatched roof hut with a coffin lid for an operating table. A Chinese coffin lid, by the way, is no mean operating table, for its seamless surface is covered with Ningpo varnish which hardens and gives a smooth, polished finish.

None are more appreciative of the splendid work done by the missionaries than the members of the China Medical Commission, who in 1914 traveled extensively over China studying sympathetically the mission hospitals and medical schools. The China Medical Board is in China to make the dreams of the missionaries come true! Missionaries have their ideals for high standards of equipment and service, but too often the realization of them fades to the vanishing point.

The work of the China Medical Board is of three kinds: medical education, represented by the present plant in Peking, and one to follow later in Shanghai for which the land is already bought; a grant-in-aid to a limited number of missionary hospitals and medical schools; and fellowships and

scholarships to enable doctors and nurses, foreign and Chinese, to study in America.

The palace and grounds of a Manchu prince, covering ten acres in the heart of Peking, were purchased by the China Medical Board as the site for their new plant. In the fall of 1917, when the foundations were down for the first building and just before the laying of the corner-stone, a party of us rambled over the place. Fantastic palace buildings on successive terraces, court after court, labyrinthine passages, sylvan dells, and miniature temples, met us at every turn. A year later I visited the grounds again. What a transformation! Gone were the former landmarks with the exception of some fine old trees and two grotesque stone lions that stood guard at the entrance to the enclosure. Eleven gray brick buildings were nearly completed, including those intended for anatomy, physiology, chemistry, administration, library, and hospital with wards for two hundred men and women, all to be completed when the college opens. Three more buildings, making the total number fourteen, will be ready by the fall of 1920.

An adaptation of Chinese architecture has been used for these buildings. The bricks of the old palace were taken for the modern medical plant and they were found to be better than any bricks made to-day. The green tiles for the roofs came from the ancient Imperial Tile Works. The furniture was made on the premises and as many as 3,500

workmen have been at work at one time on the buildings and fittings.

The Question of Coeducation

On Hataman Street, not far away, is Lockhart Hall, the headquarters of the Pre-Medical School with students' dormitories in the rear. The Pre-Medical School opened in September, 1917. The entire medical course includes three years in the Pre-Medical School, four in college, and one as hospital interne. Internes will be encouraged to scatter among the missionary hospitals, with special consideration for those in the interior, the only stipulation being that the hospital shall furnish the necessary scientific training. That the China Medical Board has taken an advanced stand, it needs only to be stated that the Peking Union Medical College is coeducational. Now, among China missionaries there are all shades of opinion on the subject of medical coeducation, from those who denounce it unqualifiedly as utterly ruinous in a country like China, to those who look upon it as an interesting experiment, or decidedly favor it. This question of coeducation came up in conversation with Mr. Roger Greene, resident director of the China Medical Board.

"The great difficulty," he remarked, "will be to find women who have had the required preparation to enter the Medical College. The Pre-Medical

School is not open to them, though it may be later."

"But provided that women do enter, you anticipate no trouble?"

"No, for the high entrance requirements and the difficulty of the course will act as safeguards. Students who come to us will naturally be mature and they must be dead in earnest or we shall not keep them. Then, too, we expect to limit the number of students in the college to two hundred. Coeducation is possible only where the numbers are small and there is adequate supervision."

"I understand that your pre-medical internes are visiting the Methodist Woman's Hospital regularly?"

"Yes, and the students of the Union Woman's College come here for autopsies. I have not heard of anything at all to criticise in their conduct."

A few days later I sought Miss Powell, one of the nurses in the Woman's Hospital.

"How do you get along with the internes from the Medical College?"

"Beautifully!" and the sunny face broke into a smile.

"But don't your patients object to their visits?"

"At first they did, but I explained to them that the men were here because they wanted to learn better how to help the women of China, and when they understood, nearly every one, even the private patients, gladly consented to see them."

"There is a great deal of criticism of this thing in China, I find."

"Yes, I know, and I can't see why. The boys are such perfect gentlemen and they are so gentle and kind. The other night I went with two of them across the city to bring a poor patient to the hospital. The air was bitterly cold and we all shivered, but when the boys saw that the woman was thinly clad, they at once slipped off their outside garments and wrapped them around her."

Christian Relief Institutions

Dissection was officially authorized in China in 1913. This was an inestimable boon to the medical profession. The Chinese naturally have an inherent horror of dissection, which grows out of ancestral worship. Indeed, many carry this so far that they consider it disrespectful to ancestors to mutilate their own bodies; so that it is often difficult for doctors to gain their consent to amputate limbs in order to save life. It is almost certain that the long-hoped-for concession would not have been granted when it was, had not the frightful ravages of the pneumonia plague in the winter of 1911 actually forced it from the government. Medical schools were given permission to dissect the unclaimed bodies of criminals. The first dissection in Soochow was made an event. Over sixty officials and representative business men went to witness

it at the Government Medical College; the scene was photographed, and afterward a pamphlet was published in which it was stated that this was the first dissection in China for four thousand years. While dissection is legalized, public sentiment is still so strongly against it, that except in some of the large eastern cities it is not generally practised.

A natural outgrowth of medical work was mission schools for the blind and the deaf and dumb, a home for cripples, retreats for lepers, and last, but by no means least, a refuge for the insane at Canton. This last-named institution, which is the only one of its kind in China, was started in a small way twenty years ago by Dr. John G. Kerr, of the American Presbyterian Board, after he had been in charge of the old Canton Hospital for forty-three years.

The story of this truly remarkable work, from its small beginnings through successive stages to the present time, is one of the most interesting in missionary annals. The Refuge has now 360 patients, and land, buildings, equipment, current expenses, improvements, and everything except the salary of the foreign superintendent, are paid for by the Chinese. To sit beside Mrs. Kerr, the hale octogenarian who has survived her husband, and listen to her anecdotes of bygone days when most missionaries considered work for the insane a doubtful experiment, is a privilege and inspiration long to be remembered.

Medical Work a Christian Force

The purpose and end of all missionary work is to lead men and women to Jesus Christ. Is the medical work in China doing this? The mission boards at home in the early years of the nineteenth century were slow to comprehend that medical work rightly conducted was as truly missionary work as any other and one of the surest evangelizing agencies. It is said of Peter Parker that he "opened China at the point of the lancet." When Dr. Leonora Howard began her work in Tientsin it was just after the massacre of 1870, and the mission chapels were empty because the people were afraid to venture out of their homes. But they flocked to the hospital, and one poor soul, after hearing the gospel story, would reach out her hand as Dr. Howard passed along the ward murmuring, "If I can touch you I shall be well."

The military governor of a certain province was so impressed by the spirit of the hospital where he was a patient, that when he left it he began attending the mission services in his city and soon became an earnest Christian. He now exerts an influence for good that is felt far and wide.

A poor woman in north China was for several weeks a patient in a mission hospital. She went in as an ignorant, superstitious idol-worshiper; she came out a new creature in Christ Jesus. She returned to her village and told her husband of

Jesus. He beat her. She told her neighbors and they scoffed at her. But she would not be silenced, and to-day that village is practically Christian because of one woman who found her Savior in a hospital.

Stories like these could be multiplied by the thousand. Every mission hospital employs one or more Chinese evangelists to work among the patients. At the Yale-in-China hospital in Changsha plans are now being made to do follow-up work in the homes of the patients.

The China Medical Board, besides having the services of a Chinese evangelist, has engaged an American clergyman, whose whole time will be given to promoting religious and social work in the college and hospital. Daily chapel exercises will be held for the medical students, though attendance will be considered voluntary. It is hoped that the spiritual power and efficiency of the college will be as great as that of any other college in China.

One of our medical missionaries has said, "If China gets Christ, she will soon get hospitals." May we not reverse the statement and say with equal truth, "If China is adequately supplied with Christian hospitals, she will soon get Christ?"

III

CHINESE LEADERSHIP IN MEDICINE

CHAPTER III

CHINESE LEADERSHIP IN MEDICINE

Dr. Wu Lien Teh, one of China's most brilliant young physicians, was showing several of us over his beautiful new hospital in Peking. In a month or two the workmen would be through and then would come the grand opening. As Dr. Wu hurried ahead of us to clear the way, I thought to myself, "We hear much at home about the stolid and slow Chinese, but yonder is the very embodiment of nervous energy!"

The Central Hospital was well worth seeing. Four spacious wing wards surrounded by windows, a roof garden for convalescents, two perfectly equipped operating rooms, one for in-patients and one for out-patients, diet kitchens for preparing both Chinese and foreign food, an elevator, sunny rooms for private patients and delightful suites for the rich, ideal sanitary arrangements, an ambulance with two beds, and an automobile for the use of the doctors,—nothing seemed to have been forgotten.

An All-Chinese Hospital

"You have a wonderful hospital!" we exclaimed in admiration as we passed through the attractive rooms.

"Well, it ought to be good. For seven years I have poured my very life-blood into it."

"What led you to think of building it?"

"I have had it in mind ever since my student days in Edinburgh but the outbreak of the pneumonic plague in 1911 startled me into beginning the work at once."

"Where did you get your money?"

"Part of it came from the government, and I secured large private gifts. Some of these will be annuals but the hospital should soon be self-supporting."

"I suppose you received a good deal of money from foreigners?"

"Not a copper! I didn't ask for it. I felt that the time had come for China to have a thoroughly modern hospital built, financed, and operated solely by Chinese. As far as ours goes it will be as good as the best anywhere."

"How many beds will the hospital have?"

"A hundred and fifty. We had great difficulty in getting our equipment shipped from abroad on account of the war. The railroads did a fine thing. They carried all my freight free of charge and now they allow me to travel on a pass."

Just at this point we entered a room where some women nurses were removing the wrappings from a fresh consignment of hospital beds.

"That shows the difference between men and women nurses," said Dr. Wu as we passed out. "I

did not tell those girls to do that. Now, if I give the men a job, as soon as they finish it they will sit around and chat and smoke till I set them at something else, but the women find their own work. They have initiative."

The Headquarters of the Imperial Surgeons

When we had finished our inspection of the hospital, one of the party turned laughingly to Dr. Wu.

"I am fond of contrasts. You have just shown us an up-to-date Chinese hospital. Are you too busy to take us to see one of the old-style hospitals?"

"You mean like the Municipal Hospital?"

"No, something still more primitive."

The doctor thought a minute.

"I have it!" he exclaimed. "I will take you to the College of Imperial Surgeons."

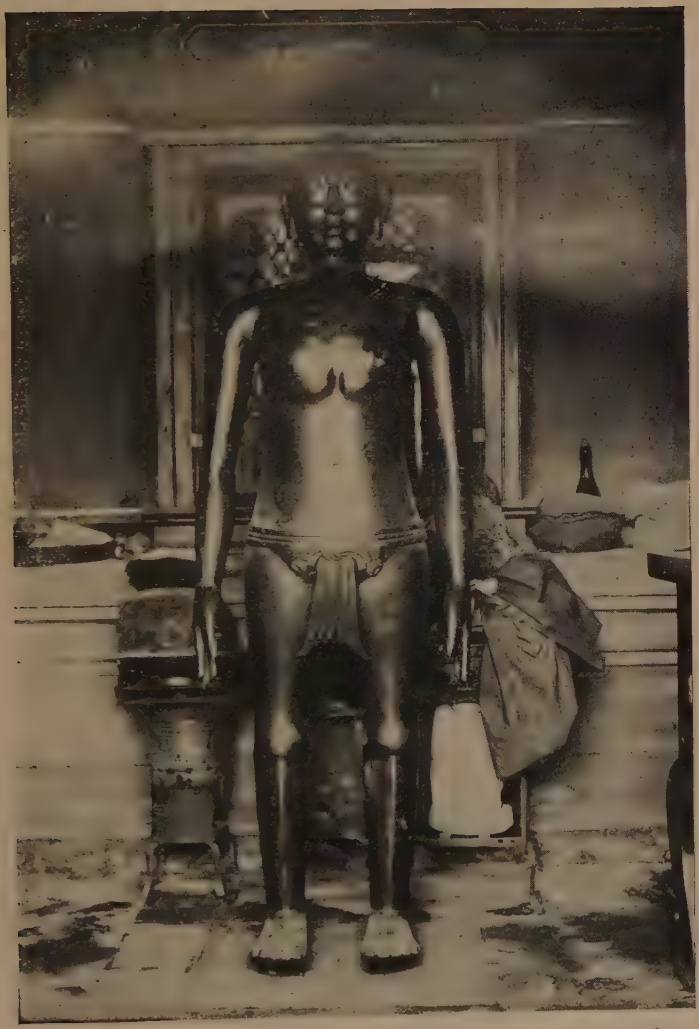
So we rode across the city in our rickshas and finally entered a courtyard leading to a shabby building covered inside and out with faded frescoes. Behind it was another court and another building and back of that a third, and how many more beyond I do not know, for we stopped exploring. Dr. Wu led us to a small building not far from the entrance and bade the caretaker draw aside the dusty curtain that concealed the rear wall. As he did so there stood before us a life-size bronze figure which we took for a Buddha.

"These premises," explained Dr. Wu, "during the late Manchu dynasty were the official headquarters of the Imperial Surgeons, twenty of them, who lived on fat salaries and attended the members of the royal household. This figure was their cherished manikin, though I don't suppose they ever studied it. Do you see how the body is punctured and how evenly the punctures are distributed? Old-time practitioners say there are seven hundred places in the human anatomy where it is safe to thrust in a needle, but if these are all safe I'd like to know where you will find a spot that isn't safe!"

"How old do you think this figure is?"

"Oh, I can't say; several hundred years, anyway. Very few people in Peking know about it. I discovered it myself only a short time ago."

It is a mistake to imagine that when Peter Parker came to the Far East there were no doctors and no medicine in China. Indeed, China can boast of a heritage in medical lore of which any country might be proud. Centuries before the time of Hippocrates, so reliable documents state, medical statistics were published by the government; medical men were obliged to pass state examinations before being allowed to practise, and even the need of isolating cases of infectious disease was generally understood. As early as the third century B. C. the great surgeon Hua To is reported to have handled several cases of intracranial surgery, and a famous painting actually depicts him performing an opera-



This bronze manikin showing the seven hundred places where the human body may be punctured with safety was an important part of the equipment of the ancient College of Imperial Surgeons in Peking.

tion for necrosis of the elbow upon a distinguished general.

When we compare the medical profession in China to-day with that of the past, all we can say is, "How are the mighty fallen!" Now, doctors are not registered; infectious cases are not isolated; surgery is not practised; anesthetics are unknown, and the anatomy of the human body is practically as little understood as the mysteries of the planet Mars.

The Old-School Doctors of China

Although Western medicine has gained widespread popularity, still the old-school doctors have by no means gone out of practise, and their prescriptions continue to be relied upon by the masses of the people. Even many of the highly intelligent choose their services, like the Chinese physician, who, though himself trained in Western methods, on being taken sick called in an old-school practitioner;—or the Chinese ambassador to a European court who when dying was found with the orthodox medical man mumbling incantations by his bedside. It must be confessed that these very doctors often carry an air of distinction which commends them even to the disbeliever. I once called to see a sick Chinese friend, the principal of a large school. Her doctor was in the room. As he rose to greet me with the beautiful old-fashioned

salutation, his pongee gown immaculate, his thin white beard adding to the patriarchal dignity of his kind, scholarly face, I found myself saying to him with genuine respect and deference, "Good afternoon, Doctor."

The profession of medicine is usually followed in certain families through successive generations. There are no medical schools, but some of the ancient books like the *National Pharmacopœia* are still extant and studied. The father passes on to his son the knowledge he has acquired, which is pretty sure to include various professional secrets —prescriptions and practises some progenitor has discovered to be useful—and which, instead of being divulged for the good of mankind, are jealously guarded by the recipient as proprietary rights.

Goose Feather Poultices and Tiger Hair Broth!

A fundamental principle governing the practise of medicine is that the possession of evil spirits causes most of the ills that flesh is heir to. Consequently, the affected part must be pierced with a long, sharp needle to make a way of escape. A man suffering from appendicitis was pounded all over his body with a heavy iron to drive out the offending spirit. Much is made of counter-irritants, needles being run under the nails of the toes and fingers in cases of cholera, and the flesh pinched

with hot copper *cash* to draw out inflammation, frequently with beneficial results.

Ignorance and superstition lead to many abusive practises on the part of the people. The parents of a child with a fractured skull smeared the open wound with incense ashes and black mud, over which goose feathers were sprinkled. Another child with fever was wrapped tightly in blankets and then deliberately sat upon by an adult till he was smothered to death. A few weeks ago while I was conversing with a lovely young woman, she pulled up her sleeve and showed me an ugly scar on her right arm just above the wrist.

"Before I became a Christian," she said, "I returned home one day from boarding-school to find my father sick unto death with his coffin and burial clothes beside him. I went out of the room, took a knife and cut out a large piece of flesh from my arm. This I boiled in water and gave my father to drink. He soon began to recover and lived another year."

"What did your mother say?"

"None of the family knew about it. The cure would have lost its efficacy if I had not kept it a secret for a hundred days. But what I did was nothing unusual in China. It would be an undutiful child who would not make such a sacrifice for a parent."

Chinese medicines comprise an almost endless variety. They include some Western drugs, like

castor oil, camphor, sulphur, and quinine. Besides many herbs which unquestionably possess healing properties, there are medicines in use not so appetizing and palatable, such as dried scorpions, tigers' teeth, cockroaches, cicadas, and snake skins. A woman presented herself at a foreign hospital complaining that although she had eaten over two hundred spiders her health had not improved! The bones of tigers are believed to give great strength to the weak and debilitated. Those who cannot afford such a luxury are advised to drink a decoction which is made from the hairs of the tiger's mustache.

Never shall I forget a visit that I made with a Presbyterian missionary to a wholesale medicine factory in Hangchow. We clambered up steep flights of stairs to the numerous stories and roofs of the rambling old buildings where vast quantities of herbs, leaves, berries, and roots were drying in the sun, or gathered into baskets and boxes ready for shipment; we descended into the basement to peer into caldrons where suspicious looking mixtures were boiling, and, finally, ended our wanderings in the rooms given up to the compounding of deer medicine. It is deer medicine for which this particular factory is noted. There were living deer in pens, and medicine was being made from every part of the deer's body: horns, skin, hair, and hoofs, though the horn mixture is considered the most valuable.

Chinese Hospitals of Former Days

Under the old régime, hospitals, as we understand them in the West, were unknown in China. There were Halls of Benevolence where coffins were sometimes furnished to the poor, and medicine irregularly dispensed, though even these places were few. But the opening of foreign hospitals inspired the Chinese to follow in time with hospitals of their own, and no study is more interesting than the steady development of these native hospitals, through their several gradations, from the worst to the best. A step above the Halls of Benevolence, or possibly a step below them, are the hospitals occasionally found with a few beds for in-patients, but which are run in haphazard fashion, and are wretchedly dirty and unsanitary.

Far in advance of this class is the type well illustrated in the great eleemosynary institution in Canton known in English as Convenience Hospital. It averages the year round more than seven hundred in-patients. Additional wards are being erected and, in the meantime, two mommoth bamboo sheds accommodate the overflow. All the doctors are of the old school. Like their confreres elsewhere in China, they diagnose disease by the state of the pulse, feeling in turn both wrists. The beating of the pulse on the left arm indicates the condition of the heart, while that on the right shows the health of the lungs and liver.

"Is surgery practised here?" I asked. The guide looked blank.

"Do the doctors ever use the knife on their patients?"

"No," he replied with emphasis. "They never touch a patient with a knife."

The place is quite clean and the patient's rooms comfortable enough but with only slight provision for light. The out-door passage-ways that separate the wards, instead of admitting light and air, are choked with a dense growth of tropical plants. Boxes in which to deposit gifts for the hospital are placed in different parts of the city and large sums are donated annually.

The Development of Chinese Medical Work

Next in order are the hospitals where both Western-trained and Chinese-trained doctors, all Chinese, are in attendance, and both Western and Chinese medicine dispensed. Peking has several excellent examples of this kind of hospital. Usually the foreign dispensary with its doctors is on one side of the building, and the Chinese on the other. Patients may take their choice. Which is the more popular seems to depend on the locality. In the aggregate, the people's patronage is apparently divided quite impartially.

The Kwang Hua Hospital in Canton is unique, not so much on account of its being run according

to Western methods by Western-trained doctors, all of them Chinese, but because the medical school in connection with it is coeducational. This school and the Peking Union Medical College are the only coeducational medical schools in China. The Kwang Hua Medical School has eighty students, thirty of whom are women. The walls of the hospital reception room are hung with pictures of men and women students in cap and gown, and their bright, earnest faces certainly speak well for the success of the school. The up-keep of this hospital is good, but here again the wards and private rooms are conspicuous for their lack of sufficient light and air.

Heading the list of Chinese hospitals, indeed, in every way infinitely superior to the best of the others, are the Central Hospital in Peking described at the beginning of this chapter, and the new government Army and Navy Hospital, also in Peking. An American gentleman who visited this latter hospital shortly before it was opened described it as "really tremendous." It stands on a valuable plot of three hundred acres which was formerly the site of the Imperial Granaries. Besides the hospital, the plant includes a medical school for four hundred students, the only national medical school in China, a veterinary hospital, and a drug manufactory.

The numerous buildings, which are strictly Chinese in plan and architecture though entirely mod-

ern in equipment, are all one-story in height and connected wherever desirable by covered passageways. The blue trimmings around the doors and windows and the ornamentation over the gateways, heighten the Oriental effect. Two of the Granary buildings have been allowed to stand, one as a stable for the horses kept to teach the medical students to ride, and the other, formerly the temple of the God of Architecture, is fitted up as a social hall for the students. The head of the hospital and the man who must be credited with planning and carrying through the entire enterprise, is Dr. Chuan Shao Ching. He is a Christian, having been a student as a boy in the American Board College in Tungchow near Peking, and later graduating from Johns Hopkins University. The Chinese are also conducting several isolation hospitals successfully; one at Peking being of especially high grade.

China furnishes two splendid examples of cooperative work between Chinese and foreigners. One of these is the Yale-in-China medical work at Changsha, the capital of Hunan, where the most cordial relations are maintained. The work is growing so rapidly that it is hard to expand the facilities of the plant at an equal pace. The other plant is the Kung Ye Hospital and Medical School in Canton. Here the work is entirely financed by the Chinese, though three foreign doctors are on the staff. The main buildings of the new hospital and

A clinic in one of the new hospitals maintained under Chinese auspices. China is beginning to tackle seriously the problem of training her young people according to the most approved modern methods.

medical school situated in the outskirts of the city, have recently been opened, and the Chinese have spared no money to make them as complete as possible. It is an interesting commentary on conditions in China that when the new site was purchased, seven thousand graves had to be removed, the management paying four and a half dollars for each one that was identified.

Enter the Chinese Woman Doctor

In the old days in China there were large numbers of medical men but no medical women. Now that the Chinese woman doctor has emerged, it is surprising how eager young women from the best families are to enter the profession. And it is still more astonishing that their wishes meet with such hearty approval from their parents, many of them dyed-in-the-wool conservatives. Girls are not easily lured from their chosen work by offers of marriage. A student who had just returned from America, and was still unattached, set out to look for a wife. He confided his desire to a friend. She knew a doctor, a sweet Christian girl, who she felt would be just the right helpmeet for the young man; so she broached the subject to her but the girl refused to consider it for a moment.

"I could not think of giving up my profession," she protested, "and besides, if I wanted to do so my parents would be unwilling. They sacrificed too much to give me my medical education."

The go-between went to another young woman doctor with the same question and received substantially the same answer.

Chinese women doctors, as their numbers multiply, are making it increasingly difficult for ignorant midwives to continue their dangerous practises. Dr. Tsao, head of the Government Women's Hospital in Tientsin, is planning to give a course of lectures to the midwives of that city. The Commissioner of Police has pledged his assistance.

"The trouble is going to be," said Dr. Tsao, in speaking of the matter to me, "that as midwives are not required to register, I shall never know how many women practising midwifery have escaped me. When I lived in Nanking, the Health Commissioner helped me open classes for midwives. Eighty-seven came, but I knew that didn't include all. I could not remember the face of each woman in my classes but they were familiar with mine. As I went about the city calling on my patients, I formed the habit if I met a midwife of asking, 'Do you know me?' If she answered 'No,' I replied, 'Very well, I will have you arrested for malpractise. If you attended my classes you would know me.' In this way I was able to put a check on a good many."

Chinese Leadership in Plague Epidemics

The Chinese understand how to deal with the Chinese as no foreigner can ever hope to do. A

well-known woman doctor has a corps of nurses who are devoted to her. The one who has been with her longest has full charge of the operating room. The doctor never gives it a thought. If there is to be an operation at six o'clock in the morning, the nurse unbidden will rise at one to give herself ample time to have everything in readiness. She hesitates at nothing, neither at scrubbing floors nor washing windows. It is all a part of the work. But occasionally a new nurse proves fractious. It may be that a coolie woman plastered with dirt is brought in and the new nurse is assigned the task of cleaning her up. She backs away in disdain. That is work fit only for coolies.

"All right," says the doctor cheerfully, and rolling up her sleeves sets to work on the woman herself. The nurse is dumbfounded at this unexpected turn of affairs and begs to be allowed to relieve the doctor. No, she may stand and look on but cannot help. There is never any further trouble with that nurse.

A woman doctor arrived one stormy night at the home of a patient in a distant village. The little room where the woman lay was filled with loud-talking relatives and neighbors. The air was stifling. The doctor bade the crowd disperse but they refused to stir. Calling for a basin of hot water, the doctor dipped in her hands with the palms up, then looked around threateningly at the people, commanded briefly, "Go!" and they went.

The epidemic of pneumonic plague in Manchuria in 1911 soon resulted in so many deaths that the coffins of the dead accumulated too rapidly to bury. Indeed, the frozen ground made it impossible to dig graves. In a short time there was at Harbin an accumulation of four thousand coffins which became a menace to health. The doctors wished to burn them but the people rose up in almost uncontrollable excitement at the mere suggestion. Such an act in defiance of the time-honored custom of burying the dead was not to be thought of for a moment. The situation grew desperate. Finally, one of the doctors said, "I will discuss the matter with the crowd." Now there is nothing that the Chinese enjoy more than a discussion. It is their very meat and drink. Understanding the native temperament, this Chinese doctor knew the people could be brought to terms if reasoned with, where coercion would fail. So he talked quietly, explaining the danger and the need of disposing of the coffins quickly. After some argument a man spoke out with conviction,

"He is right!"

"Yes," declared another, "what the doctor says is true. The coffins must be burned."

"Is it your wish that the coffins be burned?" queried the doctor.

"It is," was the unanimous response.

"Will you send a request through the doctors

to the government at Peking to have them burned?"

"We will!"

The next day the coffins were set up on end in rows of a hundred and burned in sight of a silent but approving throng of on-lookers.

During the second scourge of plague in 1917, a Chinese doctor in a Shansi city saved a desperate situation after a well-meaning foreigner had given an example of how not to handle a Chinese official at a time of crisis. It was imperative that the gates of the city be closed to prevent further spread of the scourge. A foreign doctor went to see the local magistrate.

"You must close the city gates at once," he told him.

"No, it can't be done."

"Why?"

"Trade cannot stop. The people have to go in and out to market."

"But do you want every one to die of the plague?"

The official answered with a shrug.

The harassed doctor reached the limit of endurance.

"If you do not order the gates closed I will report you to Peking and have you removed from office," he exclaimed indignantly.

"That will please me," was the cool rejoinder. "I do not like this office. I wish to give it up."

The Chinese doctor then took hold of the case. He called on the magistrate.

"What do you want?"

"Nothing just now. I am studying the situation." The plague was discussed. Later in the day the doctor went again to the *yamen.*

"Has the plague stopped?"

"No, it is getting worse."

"Should the gates of the city be closed?"

"You are the one in authority. It is for you to decide."

"They shall be shut at once!" and the magistrate was as good as his word.

Reaching the Lonely Places

The National Medical Association of China was organized in the spring of 1915. All of its five hundred members, one hundred and forty of them being women, are Chinese, and graduates of medical schools either in China, Japan, or the West. The National Medical Association of China, like the China Medical Missionary Association, holds biennial conferences. In 1917 the two Associations met in Canton at the same time and during the ten days the conference lasted held a number of very enjoyable and profitable joint sessions. Several of the best papers presented were by women, and at a banquet on the evening before the meetings began, the address of welcome by a woman doctor of

Canton was said to be its most delightful feature.

With the number of Chinese doctors so rapidly on the increase, the question naturally arises, "What quality of work are they doing and where are they locating?"

The majority of Chinese doctors are doing faithful, conscientious work and rendering a real service to their people. Some have given evidence of exceptional ability. I recall one who a short time ago attended a foreigner in a desperate case of illness with a skill and devotion which were beyond praise.

As to locality, most of the doctors in independent practise settle in the large cities near the coast. Again and again I have asked myself in traveling over China, "But what about the great interior? Who is going to care for the sick in the country far removed from the populous centers?" People have said to me:

"Doctors cannot practise in the interior because drugs are too expensive. The poor cannot pay for them and the doctor cannot afford to give them away."

"The country people will have nothing to do with a foreign-trained doctor. Education along this line must be given in the primary schools."

"Custom does not permit young women doctors, unchaperoned, to settle in the country districts."

In Soochow and Kiukiang the women doctors and nurses, when the staff is large enough to per-

mit of it, take turns in making trips into the country. The hospital in Kiukiang has a traveling pharmacy, neat and compact, comprising a goodly assortment of drugs, bandages, and surgical instruments. A doctor and several nurses go to a wide, unoccupied territory, itinerate over it, stopping often to hold clinics, lecture on sanitation and home hygiene, and conduct evangelistic services. Then they settle down in some convenient center for a year perhaps, being relieved from time to time by fresh workers from Kiukiang. In this way many are helped who are too far away to benefit by the hospital in the city.

I am acquainted with graduate doctors and nurses who have married preachers with country charges or teachers in rural districts and when bidding their city friends good-by have assured them smilingly, "We are not giving up our profession; we are just carrying it to a new field and a new people, where, by house to house visitation and by the example of our own happy, sanitary home, we hope to do our largest work."

The Missionary and His Chinese Staff

There are mission hospitals in the interior, it is true, but they are few and scattered and the country and needs are great. It is to their own people the Chinese sick are stretching out their hands, and more and more it is their own who

must respond to the call, whether it be in the city or in the country. But the highest type of service means sacrifice. Often we hear the sad plaint from missionaries, "Our Chinese doctors are going away! Our Chinese nurses are leaving us! We educated them, we trained them, and now just as they are fitted to be of real help, they are turning from our doors."

"Why is it?" we ask.

"Our mission salaries are small, and they can earn more in government employ or independent practise."

What are the missions to do in the face of this situation? This is a problem that the home churches maintaining the missionary enterprise must face as squarely as their missionaries abroad, for vital questions of financial support are involved. We must remember that prices have advanced in China as well as in western lands; we must take account of the ways in which the very training of these young men and young women in Christian schools has tended to advance their standards of living. Then, too, we must consider that youth, ardent and ambitious, not unnaturally wishes to test its strength amid new and untried conditions. Although the missionaries have often been unable to hold promising workers, still it is true that many a capable young Chinese has entered into the blessed experience that furnishes the only final solution to these perplexing questions concerning

the field of their life-work. They have caught such a vision of the boundless opportunities for self-denying service which lie around them, and are so possessed and animated by the spirit of the Master that to give and not to get, to minister and not to be ministered unto, is their guiding principle.

The Hospital as a Center of Christian Teaching

The leading men in a village in the province of Kwangtung, away in the South, clubbed together and subscribed enough money to pay the salary of a resident woman doctor. Then they sent to Canton for one. As the villagers were pledged to protect her, it was safe for a young woman to go. But could a girl be found ready to exchange the pleasures, advantages, and friendships of the city for life in a distant village among coarse, ignorant country folk? A girl quickly volunteered and went to the outpost. As she drew near the village, the people came flocking to meet her with banners, music, and firecrackers to show rejoicing. The governor himself could not have been welcomed more royally. The young doctor remained in her new home eight years and during that time a hospital, a school, and a church were built, and where formerly there had not been a Christian, the names of one hundred members were enrolled on the church records.

I am speaking of a little woman who, for long

weeks, lay on a bed of suffering battling against disease brought on by selfless outpouring of her life in her work. During her illness she was attended by the community physician, who in addition did what he could to help the assistant doctors and nurses in the compound hospital. Later, when his patient was recovering, he wrote her a letter from which I venture to quote a few sentences.

"It is a great pleasure to me to be greeted by the smiling faces of your nurses and assistant doctors and to receive such courteous treatment from them. Dr. K. gives an excellent anesthetic, certainly far better than the average well-trained physician at home. Dr. A. is a very clear-headed, conscientious, and hard-working girl, and I am most pleased with her work. I have told her that if she cares to assist me in my foreign operative work I shall be most happy to have her do so. Have you any objection? I should pay her, of course, the same as I would any assistant. Your hospital is a real oasis in the desert. Without exaggeration I have never seen in China a higher degree of Christian character than is exhibited on the faces of your doctors and nurses. The credit is all yours. Whenever I hear any sneers at missionaries, as one does occasionally in the foreign concessions, my answer is, 'You would change your mind if you went to Dr. Stone's hospital.'"

IV

PREVENTION BETTER THAN CURE

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If Dr. Peter Parker could come back to earth and go among the hospitals in China, pass up and down the wards and visit the clinics, would he not exclaim sorrowfully, "The same old crowds! The same old diseases! The same old misery and dirt and ignorance!" The death-rate in China is said to be higher than in any other part of the world; the infant mortality exceeds fifty per cent.

Competent physicians, after careful study, tell us that seventy-five per cent. of the deaths are preventable. Think of it, seventy-five per cent.! The figures amaze us. This does not take into account the unrecorded suffering whose sum total is beyond compute, which could be eliminated if preventive measures were understood. Recent industrial developments are creating new perils. For example, with the introduction of railroads and steamboats, travel has enormously increased. Formerly, when an epidemic broke out, it was confined within a limited area, a province or a part of one. Now it is liable to spread over many. Before China established commercial relations with other countries and while her people stayed at home, her

health conditions affected outsiders but slightly. To-day, with members of the human family everywhere jostling each other, and bound to mingle more and more, the ills of one nation become the menace of all. Last year the missionary doctors in China treated more than 3,200,000 patients, but encouraging as these figures seem, what are they in a country with a population of 350,000,000 or 400,000,000?

The Gospel of Preventive Medicine

To really solve the health problem in China, the time has come when we must make it our business to preach from the housetops, and proclaim in trumpet tones throughout the length and breadth of the land, the Gospel of Preventive Medicine and Sanitation! Not that we can afford to lay less stress on Curative Medicine, but if a lasting benefit is to be conferred on the Chinese, we must go deeper and strike at the root of the trouble.

Let us briefly review some of the existing conditions which militate against life and health. Scarcely a city or town in China can boast a sewer system. History records that three thousand years ago drains were in use, and that an ancient "Worthy" wrote a book on health in which he claimed that physical well-being depended on obeying two comprehensive laws,—restraint of the appetites and cleanliness in house and person.

Board of Foreign Missions, Methodist Episcopal Church.

A part of the traveling health exhibit which has been used all over the country to show the people how to check the scourges of disease. Seventy-five per cent. of deaths in China are preventable.

Alas, these laws, so far as the rank and file of the common people are concerned, have long since been a dead letter. The universal custom of drinking boiled tea is the salvation of the nation. Still, many die annually of cholera, dysentery, and typhoid fever from using the water in contaminated wells and canals. A once large and prosperous village in the south has become practically extinct because of a leaky well near which the germ-infected clothing of the sick was habitually washed. I have seen women cleaning vegetables—some of them, like lettuce, to be eaten uncooked—in stagnant water covered with a thick, green scum.

The houses, even of the rich, are too often dark, damp, and close. Many are without windows, but whether windows are present or not, fresh air is shut out at night. The inmates huddle together in small rooms; a mother, suffering from tuberculosis it may be, sleeping with several young children. Those suffering from contagious diseases are allowed to mingle freely with the rest of the family. Even in so well-ordered a community as the International Settlement in Shanghai, smallpox patients continually elude the health officers; ride in the public rickshas; beg on the crowded streets, and sell foodstuffs in the markets.

Rats, that with difficulty are excluded from the most carefully kept homes, overrun the premises of the poor. And rats bring plague. At one time during a scourge of the bubonic plague in Canton,

the city government paid six cents for every rat brought to police headquarters. Diseased animals and also dead ones, no matter what the cause of death may have been, are consumed greedily by the poor.

Fear of the Deadly Bath

To most of the uneducated Chinese the idea of a bath is a fearful thing. "Why don't you wash your child?" I asked a village woman on a hot summer day. She glanced apprehensively at the small, nude figure, caked with dirt, and replied with an emphatic shake of the head, "Oh, he would die if I washed him." A woman who had just arrived at a hospital was told she must have a bath. "No, no!" she cried in alarm. "I have lived sixty years without a bath and I shall not begin now." She left the hospital rather than yield. The poor creature had probably followed the usual custom of occasionally lifting up her padded garments and wiping off her skin with a damp cloth.

The ignorance of many mothers regarding the care of their offspring is pathetic. "I don't see why my baby took sick," wept a young mother whose infant son had just died. "We were so careful of him and the trousers he was wrapped in were a hundred and fifty years old!" This was in the South where often the swaddling clothes of

new-born babes are garments once worn by adults and kept in the family as heirlooms. They are probably unwashed and filled with disease germs. Mothers of nursing babies have a common habit of taking into their own mouths cooked rice or other soft food, chewing it until it is mushy, then shoving it with the tongue into the child's mouth. Many babies die of tuberculosis contracted in this way. Very young children are fed all sorts of indigestible food, watermelon, cucumbers, raw turnips, salt pork, and so forth, with the result that where death does not follow in summer from dysentery or cholera, they commonly break out with ugly boils and ulcers, especially about the head and face. Scalp diseases and the consequent loss of hair are primarily due to the barber's use of an infected razor to shave the child's head. Neglect of children having trachoma or smallpox has led to a fearful amount of blindness.

What the Sanitation Expert Faces

The cheap tea and lodging houses patronized by the coolie class are favorite breeding places for germs of all descriptions. The habit of careless expectoration both indoors and out makes the Chinese an easy prey to their national Nemesis, tuberculosis. Food and meat shops, fruit-stalls and markets are centers of infection. The food-shops, whose entire front opens on the street, are

presided over by cooks whose person and habits are far from neat. One in Hinghwa was discovered to be a leper. As fast as the food is cooked it is laid out uncovered in close proximity to the passer-by, where it soon becomes well sprinkled with germ-laden dust, and is freely handled by would-be purchasers, who turn it over piece by piece till they find a bit to their liking.

Fruit, to make it more tempting, is often cut open, where it soon turns brown from decay and the dust that rises from the much-traveled street. Flies constitute one of China's gravest perils. In warm weather the meat shops are black with them. Mosquitoes rise in swarms from stagnant water in ponds and ditches, making malaria a curse of the country. The streets of many cities are so narrow that rickshas or sedan-chairs going in opposite directions can pass only with difficulty, and are usually wet and slippery from the water spilled out of overfull buckets. Healthgiving sunshine seldom filters down into these streets, which are roofed in summer with bamboo mats, and none penetrates to the rooms back of the shops where the families sleep. But there is no need to continue this recital. Enough has been said to show how many and serious are the dangers that threaten the Chinese from the cradle to the grave. The paramount consideration is, what is being done to insure a higher standard of health and to avert the menace of pestilence that always confronts China?

Cleaning up the Cities

The growing interest of the Chinese in all matters relating to public health is most encouraging. After the Boxer Rebellion and particularly following the Revolution, city walls began to come down. It seems a pity to destroy these ancient landmarks, yet in some places it is the only way that streets can be widened; foul moats filled in, and houses that have become rat-holes and breeding places for disease demolished.

In Shanghai, on the fine road built over the old moat, an electric car line runs. The district formerly known as the Manchu City in Hangchow, since it was destroyed in 1911, has changed from a dirty, crowded, unsanitary city, to a beautiful modern one, with wide avenues, and sightly buildings. Most of the Chinese section of the city of Hankow was destroyed by fire during the Revolution. The government afterward engaged a foreign architect to draw plans for a modern, model city. Much money was spent, and the architect remained three years on the ground, but in the end, unfortunately, nothing came of it, for the people went ahead and rebuilt the city as it was originally. Chengtu in Western Szechuan, has the reputation of being one of the cleanest cities in China. Wheelbarrows gather up the refuse each morning and the city employs beggars to keep the streets clean.

In Kaifeng, the capital of Honan, a Public Health Association was organized in 1916 composed of the leading men of the city. The Association has gone actively to work removing refuse, sprinkling the streets with uncontaminated water, disposing of unburied and rotting coffins, and disseminating health literature. Peking has so changed that those who knew the city before 1900 but have not seen it in the interim would hardly recognize it. In Canton the city wall is about to be torn down, and where the old *yamen* stood, a public park is to be laid out. Several years ago an enlightened official undertook to clean up the streets of Canton, but not satisfied with that, removed the gambling tables that stood outside the shops and closed the brothels, saying all were a disgrace to the city. He soon found, however, that the way of the reformer, like that of the transgressor, is hard. He was invited one day to the city magistrate's residence, regaled with a fine dinner, then taken out and shot. That was his reward. Some cities, one being Nanking, rejoice in a Board of Public Health and a regularly appointed Health Commissioner.

Modern Science and New Table Manners vs. Disease

At the close of the plague epidemic in 1911, an International Commission met in Harbin to study the cause of the plague and its prevention. The result of this effort was the organization of the

North Manchurian Plague Prevention Service with Dr. Wu Lien Teh as its president. The Chinese government provided means to open a plague hospital in Harbin with branches in other cities, and to establish plague hospitals in connection with the railway stations. This was the first time the government had taken any serious part in the work of preventive medicine. The plague hospitals are fully staffed and equipped, ready for use on short notice. When not needed for plague patients they are used as general hospitals.

The influential body of returned students constitutes a powerful factor in promoting public health education. The numerous examples they furnish of neat, sanitary, well-ordered homes are their largest contribution, but they do not neglect precept. Often a Chinese friend sitting next to me at a public dinner has whispered warningly, "Don't wipe your mouth with that napkin"; "It isn't safe to drink from that cup"; "I wouldn't touch the lettuce—you do not know where it has been grown," and so on.

Dr. Wu Lien Teh has invented a sanitary brass platter that he wishes might come into general use. The platter is large enough to hold five bowls and rests on a revolving standard in the center of the dining table, so that the food can be easily reached by all. Each bowl is provided with chopsticks and spoon which makes it unnecessary to put the individual chopsticks into the common dish. In

many of the homes of the educated classes, individual chopsticks are no longer used to take food from the common bowls.

Enlisting the Students in the Health Campaign

Missionaries have set to work in right good earnest to stress public health education. In mission schools, from the university down to the little day-schools, sanitation and home hygiene are being increasingly brought to the attention of the students by means of lectures, practical demonstration, and to some extent through text-books. It is hoped that soon the conservation of public health will be made a regular branch of study in every school.

A missionary of the American Episcopal Board has introduced into her group of country day-schools a simplified form of Camp Fire and Blue Bird Societies. The Blue Birds receive a red bead if for a month they take deep breathing exercises every day; cover food to keep flies off; refrain from spitting on the floor and ground, and so on through seventeen subjects. Camp Fire girls, among other useful things, are taught how to prevent the spread of malaria, smallpox, and tuberculosis. In one school the pupils have adopted a poor child. Its clothes are made entirely by the girls, and the older ones are instructed how to bathe and dress the child in the most approved way.

A doctor in Central China bought land for a hospital, and when some of the smaller buildings were already up, he sold the property for another site near a mission college. He realized that while his hospital was needed, yet his largest contribution to China would be the practical knowledge he could impart to the students with respect to preventive medicine, sanitation, and hygiene. In one of his lectures to the students he asked them to draw a map of a model sanitary city. One boy became so interested that he did not stop with one but handed in four!

The civil governor of Changsha, the capital of Hunan, has recently built some fine roads in the suburbs of the city. As he is an unusually progressive man, it is hoped that he may be induced to build small, sanitary houses along these roads, and rent them reasonably to poor families from the congested districts of Changsha. The vacated houses could then be pulled down, and others, sanitary and rat-proof, could be erected in their stead, thus gradually reconstructing the entire city. Public health education would naturally go hand in hand with civic improvements.

Making Health Education Popular

Dr. W. W. Peter, a secretary of the Young Men's Christian Association, who came to China in 1911, gave the initial impulse to public health education

on a large scale. Knowing it to be a scientific fact that eighty-five per cent. of all knowledge is gained through the eye, and only fifteen per cent. through the ear, nose, finger, and tongue senses combined, he set his ingenious brain to work devising all kinds of apparatus which could be used with effect in giving object lessons. He finally amassed two and a half tons of stage properties and wall exhibits, and with these and two trained Chinese assistants, he set out to visit the principal cities in China, traveling in all 22,000 miles. He prepared a lecture on the theme, "The Relation of National Health to National Strength." In it he states that although China, because of her pristine greatness, should stand in the front rank, she is in reality a backward nation. And why has she fallen behind? Largely because of reduced efficiency owing to poor health.

Sometimes while Dr. Peter was giving his lecture, his conclusions were challenged, as when once a man in the audience rose and said that he did not believe preservation of life in China was desirable. The struggle for existence was too keen and the country overpopulated. To this Dr. Peter replied that in Shantung, the most densely populated province in China, there were not so many people to the square mile as in Belgium. This statement was received with great astonishment.

The differences in the two countries are readily apparent. Belgium is one of the most highly organ-

ized industrial countries; China is distinctly agricultural. But in considering the struggle for existence, is China not able to sustain a great industrial development? Does she not have the natural resources for it? Are her people not suited for industrial enterprises? Will not a higher standard of public health make it possible for the nation to support even a greater population under vastly improved economic conditions?

Dr. Peter had a lecture for women on "The Care of the Baby," which was given under the auspices of the Young Women's Christian Association. During this lecture a living baby was washed and dressed on the platform in sight of all present. In a northern city where the lecture was repeated four times in a single day, the idea got abroad that the same baby was bathed on each occasion. To bathe a baby once a day in China is bad enough, but four times! The people were filled with consternation, and it was not until a month later, when the local Chinese press, in all seriousness, reported that the babies bathed at Dr. Peter's lectures were still living that the popular mind was calmed.

A National Joint Council on Public Health

Dr. Peter's campaign called out thousands to see his exhibits and listen to his lectures. The appeal was to the educated classes, officials, gentry, and students. Some did not understand, and took the

demonstrations to be a series of jugglers' tricks. But much genuine and lasting good was done. At the close of the campaign in Peking, sixteen of the leading men of the country met as a committee to discuss ways and means of promoting public health education in China.

As a result of the interest awakened by the campaign, three organizations, the Young Men's Christian Association, the China Medical Missionary Association, and the National Medical Association of China united to form the Joint Council on Public Health. Dr. S. M. Woo, a graduate of Johns Hopkins Medical School and of the Health Department of Harvard University, was called back to China as Dr. Peter's colleague. From his office in Shanghai, Dr. Woo is fairly flooding the country with literature on public health. His pamphlets, written in a clear, convincing style, are on such topics as "Home Sanitation," "Tuberculosis," "Prevention of Infection," "Infant Hygiene," and so forth. With the reverence the Chinese feel for the printed page, these tracts are not likely to be thrown away but read and pondered.

An important development of great significance to the medical profession in China has recently come about through the efforts of the two medical and pharmaceutical associations,—the evolving of a uniform medical terminology. Lack of such a standard has greatly impeded medical work. Its preparation required three years of hard work. It

has now been submitted to the Minister of Education and accepted. This is a great victory and was won after the government under the Manchus had spent hundreds of thousands of dollars in a vain effort to reach the same result.

The White Plague in China

Excepting epidemics, probably no disease known in China annually exacts such a toll from the people as tuberculosis. Every thirty-seven seconds there is a death from it. There are many reasons for the prevalence of this scourge, but without doubt one of the chief causes is lack of proper physical exercise. Hard-working coolies are usually strong and healthy, but many from the gentry and student classes, who spend long hours in unventilated rooms bending over their work, grow every day more hollow-chested and stoop-shouldered. Old-time custom frowned on an erect carriage. If a girl walked briskly with chest expanded and shoulders thrown back, she was bold. If a man did it he was no scholar. A missionary, at whose home I was visiting, burst into my room one morning with the cry, "Oh, what shall I do! Two more of my loveliest girls have spit blood. It looks as if the whole school was going into consumption. Can't you give them some exercises in deep breathing? We must do something to save them!"

The Young Men's Christian Association and the Young Women's Christian Association have made scientific physical training a special feature of their work. Each organization has opened a National School of Physical Education in Shanghai. Both schools have met with a success exceeding expectation; students have come from many provinces and from government as well as mission schools. The course extends over two years.

"It is wonderful what a change this physical work makes in the girls," said one of the foreign secretaries of the Young Women's Christian Association to me. "When the new students enter they are stiff, sober, and distant. It is the hardest work at first to get them to unbend the least little bit. But gradually they catch the spirit of play and exercise, and not only does their health improve, but the whole expression of their faces alter. They become responsive and animated."

"The girls have certainly learned how to laugh," I remarked as the ring of happy voices broke in on our conversation from the adjoining gymnasium.

"Did you ever see them at a game of tennis?" asked the secretary.

"You forget that I lived for a few weeks next door to your tennis court!" I said.

Then I recalled with amusement what a missionary in another city had told me about her girls' initial effort at basket-ball. They felt it was discourteous to outstrip a playmate who was running

after the ball, and if during the game a girl chanced to jostle another she stopped to say very politely, "Please excuse me!"

A short time ago the physical work of the Young Men's Christian Association was entirely under the direction of foreign secretaries. Now, in some of the large cities it is in the hands of Chinese secretaries who are carrying it forward in a way that delights those who trained them. Men of all ages are attracted to the gymnasium. The members of the business men's classes are frequently among the most enthusiastic; a sixty-year old gentleman in Canton never fails to be present no matter what the weather.

Good Sportsmen Mean Better Citizens

Much is now made of athletics, and the popularity they have acquired is almost unbelievable when we consider that the country we are talking about is China. A most salutary lesson which athletics are teaching is good sportsmanship. It sometimes comes a little hard. During a football game in an interior city recently, 800 boys sullenly walked off the field in spite of protests, because, forsooth, the other side was winning. But such exhibitions of bad temper are not often witnessed. A good sport in a field game will make a good sport later in the game of politics, and China has sore need of men with the sportsman spirit.

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The second Far Eastern Championship Games were held in China in the spring of 1915, and will come to China again in 1921 or 1923. Physical education is now a definite part of the government course of study, beginning with the primary school, and is receiving marked attention in government, private, and mission schools.

Fighting the Real Chinese Dragon

Closely related to this subject of prevention of disease is the opium problem. In April, 1917, we supposed the victory had been won and that after the long wait and bitter fight, the drug was forever banished from China. But just then, to our dismay, the hydra-headed monster showed itself once more. Fifteen hundred chests of opium had for six or seven years been stored in Shanghai, for which the foreign merchants who imported it demanded payment. The government bought the opium, but, instead of burning it as most people confidently expected would be done, 300 chests were sold to a Chinese syndicate and the sale of opium was legalized in three provinces. It was only a short time before in many a province poppy fields bloomed again, and the smell of opium smoke began once more to offend our nostrils.

The shameful story need not be repeated in detail. Suffice it to say that all over China the best Chinese lifted up their voices in righteous indigna-

The burning of twelve million dollars' worth of opium, bought for this purpose by the Chinese government, made January 17, 1919, a red letter day in the history of the Republic.

tion against this breach of their country's faith. Mass meetings were held, and proclamations issued. Memorials rained into Peking. Foreign Powers also sent their protests. Such pressure was brought to bear on the government that President Hsu Shih Chang finally ordered the remaining 1,200 chests in Shanghai to be publicly burned. The Vice-Minister of Justice was despatched from Peking to supervise not only the burning of the opium, but prior to that, an examination of the opium chests to make sure that they had not been tampered with, and that what was burned later could be relied upon as being the genuine article. Twenty-one organizations, patriotic and religious, united in sending a request to Peking that they be allowed to have representatives present at both the examination and the burning of the opium. The request was granted.

A Twelve-Million-Dollar Bonfire

On the 8th of January, 1919, the examination of the opium began in a large warehouse where 600 chests had been stored. Admittance was by ticket and only those got inside who had good reason to be there. On a platform close to the place where the boxes were opened sat the government representative. At the other end of the platform was a small laboratory where expert chemists, British, French, and Chinese, were kept busily

making tests. Each chest of Patna opium contained forty balls, and the present market price of each ball is $500 in gold, making the value of a chest $20,000. The balls were about the size of a cocoanut.

Customs officials presided over the opening of each box. The balls were taken out and counted in the presence of the witnesses. Any one could order a ball cut in two. Many were opened and their contents examined. If there was any question about the stuff being opium it was put to a chemical test. A few balls had been tampered with, and one box was found to contain coal instead of opium; but, considering the quantity, the leakage was very slight. After the contents of each box had been examined, the balls were returned to it and the box sealed with two seals, the seals being given at night into the custody of two foreigners.

At the end of eight days, the first 600 boxes of opium had been examined and were ready to be burned. On the bank of the Whangpoo River opposite Shanghai, the government erected four kilns at a cost of $900 each. At exactly nine o'clock on the day selected for the ceremony, two launches carrying about one hundred people left Shanghai for Pootung where the burning was to take place. After several days of rain the air was clear and bracing as was eminently fitting, for January 17, 1919, will always be a red letter day in the history of China.

The American Consul-General of Shanghai, Mr. Thomas Sammons, threw one of the first balls into the fire. To see 600 of them burning at once with at least a dim realization of what the moral effect of this conflagration will be in China, was a sight to stir the feelings of even the most phlegmatic. Twenty-five or thirty chests of opium were consumed daily in each kiln.

Organizing to Fight the Drug Traffic

On the afternoon of the day set for the burning of the opium, a meeting of the Young Men's Christian Association was held in Martyrs' Memoral Hall to organize an International Anti-Opium Association. There have been similar gatherings recently in Peking and Tientsin and it is hoped that International Anti-Opium Associations will be formed all over China. The Association is Anti-Morphine as well as Anti-Opium, for although morphine is a contraband article, it is smuggled into the country in vast quantities, and because it acts more quickly and is more deadly in its effect, it threatens to be even more of a curse than opium.

During these last days in Shanghai some really good people have sighed regretfully because so much opium that might be used medicinally was to be wasted. But since doctors agree that a bottle of morphine containing a few ounces will last a hospital treating several thousand patients annu-

ally for a number of years, it is evident that the opium now in stock could not be disposed of as a medicine in a millennium. A considerable amount of confiscated opium, morphine, and cocaine that had been smuggled into China has been handed over to the Allied Consul-Generals for the use of the Allied Red Cross and military hospitals.

While the opium has been burned in Shanghai, it is a sorrowful fact that in several of the provinces there is a revival of opium growing. In Fukien province farmers are seen uprooting their half-matured potato plants and sowing the seed of the poppy in their places. Since opium brings forty times as much in price as any other crop, the farmers, in their ignorance and poverty, must not be blamed too much. But the situation has become desperate, and Chinese and foreigners are joining hands in a solemn pledge to use their utmost power and influence to free China from the evils of opium, morphine, and kindred drugs.

The British Commissioner of Customs reports that during the years from 1900 to 1916, China must have spent $1,200,000,000 on imported opium. The amount of money squandered on the native drug cannot be estimated.

V

ECONOMIC AND INDUSTRIAL CHANGES

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The conservation of human life is not a subject that can be limited to a study of medical education, sanitation, and plague campaigns. In China, as in all other lands, the saving of life, and the enriching of the life that is saved, cannot be considered apart from such fundamental matters as the provision of safeguards against natural disasters and as the economic and industrial conditions that are of such prime importance in determining the welfare of the nation.

In approaching the study of this larger field, we may well consider, first, the whole group of problems presented by the devasting floods that sweep over China with terrible frequency and the famine and disease consequent upon them.

A Big Job for the Chinese Red Cross

The North China flood of 1917 will go down in history as one of the most disastrous that ever visited this country. It affected particularly the eastern and southern portion of the province of Chihli. I reached Tientsin one September morn-

ing from Peking expecting to go on South by train in a day or two. Instead, I was shut up in the city for ten days, and when I did leave, it was not by train but by steamer down the coast. The water rose alarmingly fast. One evening I mailed a letter in a certain post-box. The next morning I could not get within a block of it. At eleven o'clock one forenoon I watched men wading through a flooded street carrying other men, less robust, on their backs. That afternoon at four o'clock the water had crept a block and a half nearer.

Day after day I tried to get to my mission compound. When I did finally go it was in a Chinese boat over a wide expanse of sea in which broken furniture, coffins, and refuse floated about. Roofs of Chinese houses that had not yet collapsed protruded here and there out of the water. On some of them whole families were camping, though in imminent danger of a watery grave as soon as the weakening walls gave way.

Coolies worked desperately, throwing up dykes to save, if possible, the still unflooded districts. Doorways and lower story windows were protected by embankments of brick and earth. The streets were thronged. In rickshas, carts, on foot, in carriages and automobiles, the people streamed by. They carried bedding, cooking utensils, children, mirrors, china, ornaments, bird cages, anything and everything that could be snatched up in a hurry. One man held in one hand a huge clock and with

the other clasped to his breast his ancestral tablets.

On the first night that it rained, thousands of people were on the streets with no shelter but, perhaps, a bamboo mat which some of them had carried from their homes. Those of us still beyond the danger zone in warm, comfortable beds could not sleep for thinking of them. Babies were born that night and many of the sick and aged died. Vans piled high with household effects, and carrying the Red Cross flag, rumbled past. How we blessed the Chinese Red Cross Society!

As fast as they could be opened, Refuges gathered in the homeless. All was confusion at first, though later the Refuges became well-organized camps where children went to school and women were given sewing, spinning, and similar work to do, while the men were sent away to build dykes and roads. I accompanied a missionary doctor to her clinic in one of the Refuges. She could only treat a small fraction of the many who flocked to her improvised bamboo hut, and it wrung my heart to see how patiently the rest turned away. They showed only that spirit in all their trouble and losses. I wonder if in the whole world there can be found another people as patient and uncomplaining as the Chinese.

Six Million People Homeless from One Flood

That flood was a costly thing. It inundated in part or entirely between 17,000 and 18,000 villages

and rendered homeless almost 6,000,000 people. Millions were cast adrift to face a bitterly cold winter with only scant summer clothing and nothing to eat. Picture this vast number of members of the human family trying to satisfy the gnawings of hunger by feeding on bark, roots, and husked corn cobs, and warming themselves by fires made from bits of their own furniture, even the house itself! Watch, in your imagination, the poor creatures crowding into temples, once too sacred to admit women; a mother and her babies finding a home on a bamboo mat the size of a hearth rug, and hanging her wet garments to dry on the big wooden idols! And all this notwithstanding colonization schemes and the untiring efforts of humane societies of every creed and clime to relieve suffering! The flood lasted most of the winter around Tientsin and engineers say the water will not disappear for years from one of the southern districts.

How Forester and Engineer Cooperate

Floods are almost an annual occurrence. The Tientsin Flood was spoken of as phenomenal simply because it was a little worse than most of them. The appalling thing is that they are becoming more frequent, more disastrous, and of longer duration. I crossed the Yellow River at its widest point one dark night. As the train rolled over the bridge, I looked from the car window down on the swirling,

thunderous torrent below, called "China's Sorrow," and remembered how it had once been reported in Tientsin during the flood, that the Yellow River dykes might give way.

"If they do, what will happen?" I asked an engineer.

"We shall drown like rats," he answered, "nothing can save us."

Floods in China are accounted for in two ways. First, the melting of snow on the mountain tops in the west and the periodic torrential rains which cause the rivers in their lower basins—where the country is comparatively level and the current slow—to flow over and break through their dykes. Secondly, quantities of silt are annually washed down from the denuded hills and mountains to be deposited on the river beds and to choke their outlets. The turbid waters of the Yellow River and the lower Yangtzse are conclusive evidence of this waste. In certain great areas in the interior no one can travel without being at once impressed with the bareness of the hillsides. At one time they were clothed with noble forests, but in the struggle for life, and ignorant of what spoliation would mean, the people have recklessly cut them down, and even dug out the roots and scraped away the underbrush for fuel.

The floods of 1917 roused the Chinese government to adopt vigorous measures to prevent a recurrence of the catastrophe in the following

year. A Flood Relief and Conservancy Committee was appointed with an able Chinese as its Director-General. Expert American engineers are on the ground studying the situation. Plans are being made to build higher and stronger dykes and to establish a system of reservoirs, barrages, and outlets. But the best engineering skill in the world cannot keep the silt from washing down and sooner or later making it necessary to do the work all over again. The bed of one river in North China has risen ten feet in six years. The bed of another river is reported to be in places twenty feet higher than the adjacent country. The final solution of the flood problem is bound up with afforestation; but that is a process of centuries. Hence it is imperative that the forester and the engineer work in co-operation; the forester planting trees along the upper reaches of the rivers, and the engineer building dykes and reservoirs along their lower basins.

Arbor Day Now in the Chinese Calendar

This question of afforestation has its industrial and social sides. Nearly all the timber used for building purposes is imported, most of it being Oregon pine, when shipping facilities are normal. The government spends annually $1,000,000 for the purchase of ties from abroad for the Peking-Hankow Railroad. The progressive director of the road has determined to put an end to

this by growing forests in China which will supply the necessary timber. Several sites, thirty-three miles square, have been selected and the work of planting is to begin at once. It will take forty years for the trees to grow, but the cost of maintaining the forest for the whole period will be less than that spent in buying ties for one year.

Native timber is needed for ship-building, one of the industries being most rapidly developed in China. Working people must have barges, trucks, and wheelbarrows, but their cost is constantly increasing. The homes of the very poor are often devoid of furniture and their mud huts easily collapse in a heavy rain because little or no wood is used in their construction. Chinese coffins are very large and require heavy boards. No wonder that the ability to purchase one and keep it in the living-room against the time of need, takes a great weight off the minds of those whose pocketbooks are lean. A Chinese professor of forestry said to me with more pathos than humor,

"We hear a great deal about the high cost of living in the West, but I could say something about the high cost of dying in the East!"

Mr. Joseph Bailie, dean of the College of Agriculture and Forestry of Nanking University, has conferred a lasting benefit on China by the afforestation and agricultural colonization experiments that he has been conducting: first, on the barren wastes of Purple Mountain near Nanking and now

in other parts of the country. It was his encouragement which gave China her Arbor Day which was first officially recognized in the spring of 1915. Each succeeding year students in mission schools have celebrated the day with growing enthusiasm; government schools are fast following their example, and it is evident that the ceremony is an institution which has come to stay.

In China Intensive Cultivation is a Fine Art

China is an agricultural country. More than three fourths of her people are engaged in farming. As there are many farmers so there are many farms; some of them little more than garden patches. But so thoroughly have Chinese farmers mastered the art of fertilization and the rotation of crops, that it is little short of miraculous what one of these small plots of ground can be made to yield. Down in Kwangtung, the province of which Canton is the capital, one sixth of an acre will support one person, two acres will keep a family of five with a good margin, while seven acres constitute wealth. To be the owner of a hundred acres is opulence indeed but to which few aspire. In the North where the land is less fertile and the scale of living higher, the farms are larger. But even there a family of five or six can subsist on three acres of land, and five acres give comfort, as comfort is reckoned among the farming class of China.

Millions of acres of once fertile land able to nourish many millions of people, are now, because of the flood and silt, reduced to unproductive swamps; "drowned farm lands" they are called. There is seldom a year when in the late summer or early autumn one cannot see along the line of the railroad between Nanking and Tientsin, large tracts of land under water, out of which rise trees and fences, the conical tops of graves, and the highest parts of mud villages. It is pitiful to watch farmers wading about their flooded fields gathering up here and there stalks of grain, heavy and water-soaked and no longer fit for food, but useful, when dried, as fuel.

Young China Says the Old Ways Must Change

Millions of Chinese nightly lie down to sleep not knowing where to-morrow's food is to come from. Yet the studies that have been made by scientific agriculturists show that the productiveness of the farm lands could be greatly increased. If the mythical genius, who, tradition has it, invented the Chinese plow nearly three thousand years before the Christian Era, could come back to earth, would he be flattered or disappointed to see the same kind of plow in use to-day and the same old methods of farming followed?

"What was good enough for our fathers is good enough for us, so why change?" say the farmers.

But the farmers' sons of the present generation are not so complaisant, and already some of them are stoutly declaring,

"What was good enough for our sires can be improved upon by us, and there is going to be a change!"

Mr. Tao, the head of the Department of Agriculture in the Normal College in Nanking, is an exceptionally able man. He is a graduate of the College of Agriculture of Cornell University and has many plans for the development of his work.

"Many Chinese think it very strange to have a Department of Agriculture in a Normal College, but it is certainly needed, and no department in our school is more popular with the boys," said Mr. Tao to me in conversation a few months ago.

"What do you expect your graduates to do?" I asked.

"Some will teach in government agricultural schools. Others will make model farms out of waste lands. Then I am earnestly hoping that many will go to rural districts and open schools for the farmers' sons."

"Is it going to be hard to induce them to adopt new methods in farming?"

"It will not do to introduce Western ideas wholesale. If we go too fast, the farmers will close right up and refuse any of our suggestions. We must help them gradually to change to the new methods. Instead, for example, of urging them to use a mod-

Even the venerable water buffaloes of the East have their fine points! Stock-judging is a part of the course which these energetic students of Canton Christian College are taking in order to prepare themselves to develop China's resources.

ern plow, show at first how the old one can be improved upon a little." Mr. Tao explained his plans for teaching the farmers to employ their spare time in winter making pickles, sauces, and other marketable products, so that they may add to their meager income.

Model Farms and Experimental Stations

Not all the progressives in China are young men and sometimes young blood flows in the veins of men well past their prime. A retired official of high rank in Central China takes a deep interest in agricultural reform and has redeemed 20,000 acres of waste land near his ancestral home.

"We cannot force the farmers to take up with new ways," he said. "We must begin at the bottom. I have been working at this problem for seven years and have only got so high," putting his hand a few inches above the floor.

In answer to a question regarding modern farm machinery, His Excellency continued, with a shake of the head, "It could only be used on the large model farms. The private farms are too small and the farmers will not combine. As our industries develop and more men are needed to work in mills and factories, perhaps in time we shall have fewer farmers and larger farms."

Iron and cotton are the two chief sources of China's wealth. China was once the greatest cot-

ton producing country in the world and there is no reason why she should not be so again. The first Cotton Growing Association in China was organized in 1917. The next year the association distributed among cotton growers 120 bags of selected seed,—gave it away to encourage improved methods of cultivation. China is in great need of experimental stations. Mr. Nieh, the retired official referred to, proposes to form a stock company and sow eighteen acres of reclaimed land with the best cotton seed from America, making it a model experimental station.

An Agricultural Demonstration Train

Something unusually interesting happened in China last September. It was when the first agricultural campaign was inaugurated in Peking, and the first demonstration train, with five coaches well stocked with agricultural implements, seeds, pictures, and literature, started from the capital on its journey to Hankow. The director of the Central Agricultural Experimental Station in Peking was in charge of the campaign, with assistants from the Ministry of Agriculture and Commerce.

The train stopped for a day or two at each of the thirty-six large stations along the route, the local officials having been notified in advance to advertise its coming. On reaching a stopping-place, a brass band composed of boys from a Peking

Orphanage went through the town playing stirring music to announce the arrival of the train, and farmers were invited on board to inspect the exhibit. Afterward, members of the campaign committee carried seeds and implements to one or more near-by farms and gave an actual demonstration of their use.

In the evening there was a lecture with lantern slides in the town hall or in the station or a temple, wherever a place large enough could be secured. Pamphlets written in simple language were distributed. Seeds were given away and the farmers told that the campaign managers would return next year to see what improvements had been made. The people turned out in crowds. The wives of the farmers came, too, and were as eager and intelligent as the men. Seed that had been expected to last the entire trip, gave out after four stations were visited and an order had to be sent to Peking for a fresh supply.

Agriculture in the Mission Schools

Some mission schools by adding a course in agriculture to their curriculum are helping to create and stimulate an interest in the subject. The University of Nanking has a College of Agriculture and Forestry with fine experimental farms. Fourteen of the twenty-two provinces in China are represented among its students. At Canton Christian

College the students are supporting an agricultural school for boys from the neighboring villages; the little fellows are given practical work on the college farm.

One afternoon recently as I stood watching a group of Canton Christian College students bending over the ground with spade and shovel and working with an energy which it did one's heart good to see, I was reminded of a story once told me by a North China missionary. A college student went to call on one of his teachers before going home for the summer.

"How do you advise me to spend my vacation?" he asked.

"What occupation does your father follow?"

"He is a farmer."

"The best thing for you to do is to go home and help him."

The lad was quite shocked. "But I am a scholar," he demurred. "My brothers, who are not scholars, assist my father."

The teacher gave a little sound advice which in his heart he had no idea would be followed, and the boy turned away with a moody countenance. When college reopened, the first student to seek this teacher was the one he had supposed that he had deeply offended. The boy's face shone as he held out his hands, palms up. They were covered with callouses.

"These are hands that I am proud to shake!"

responded the missionary heartily as he took the boy's hands in both of his.

Travel by Water and by Rail

In 1878 there was a terrible drought in the province of Shansi. The Chinese live on such a close margin that if for a single season the crops fail, famine is almost sure to follow. It was so that year. Yet while thousands were starving in Shansi there was food enough and to spare in the adjoining provinces. But what did it avail, since the means for transporting it quickly to the famishing people were lacking? If a famine occurred to-day, the situation would not be wholly relieved. China has now, it is true, 6,000 miles of railway, but that is only one mile to each 50,000 people, while in the United States there is a mile of railway to every 360 persons. Still it is encouraging that in spite of untoward conditions, during the last year or two 800 miles of track have been laid, and now that the European war is over, every one is predicting a great boom in railroad construction.

China is well provided with natural water-ways. Her far-famed artificial water-way, the Grand Canal, is the longest in existence, approximating 1,000 miles from Peking to Hangchow in the province of Chekiang where it joins the sea. Like Rome, it was not built in a day. Work on it began in 540 B. C. and was not completed till 2,000 years

later. In olden times it was over the Grand Canal that barges carried the Imperial grain to Peking, but the palmy days when tribute was exacted have gone by and this once magnificent water-way has suffered sadly from neglect. Instead of a blessing, as it should be still, it has degenerated into one of China's worst "Sorrows." Bordering the Grand Canal in a single district are 2,000,000 acres of swamps which were once fruitful farms. The American engineers now in China are centering their attention on this section of the Grand Canal, hoping to be able to remedy its condition.

There May Have Been Good Roads in China Once?

The roads of China—what tongue or pen can do justice to them? In the dim past some must have resembled old Roman roads, judging from stone blocks and bits of pavement that are occasionally seen scattered about. Except for a few courier roads and those in the environs of certain large cities, notably Peking, where some fine new ones have recently been built, most of China's roads are nothing but foot-paths. The upkeep of all but the courier roads is left to the farmers, but why, reason these tillers of the soil, should we spend time and strength in repairing them, when others, far more than ourselves, will reap the benefit? And why make the roads wide, since the wider they are,

the more land must be sliced off the farms that adjoin? If a farmer in carrying his produce to market finds it convenient at times to drive his mules over his neighbors' fields and so tramples down their grain, his neighbors in turn drive their mules over his fields, so they are quits.

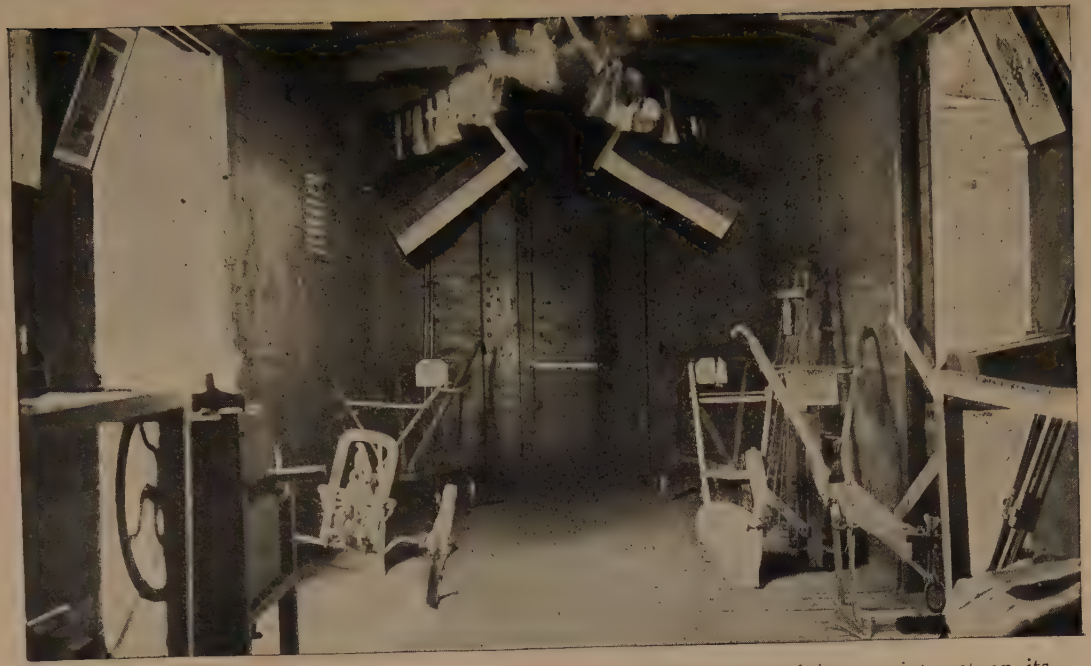
Some roads where the earth has been washed or blown or dug away are considerably below the level of the adjacent farms, and in wet weather become flooded and impassable. Others are the dykes between paddy fields, and when it rains are so muddy and slippery, that to walk over them safely requires the skill of an acrobat. Traveling by sedan-chair over the narrow roads in Szechuan is at times a highly exhilarating experience, as when in crossing a dyke one sees approaching a long line of pack-mules with bulging panniers, and knows full well that if one party or the other is to be pushed off into the wet rice-field it will not be the pack-mules!

The World's Largest Courier Mail Service

In Shantung, the home of the wheelbarrow, it is equally exciting, when traveling by cart, to encounter half way through one of the long, deep gullies a line of wheelbarrows heavily laden with stone, and pushed by coolies whose straining muscles stand out like whip-cords. For either of us to turn back is impossible. To pass seems equally

impossible. But our cart driver nicely balances our cart on one precipitous side of the canyon, and the coolies their wheelbarrows on the opposite side, and so slowly, very slowly we creep past each other.

The transportation of goods is dependent on human carriers to an extent that is hard for the people of the West to realize. One cannot help thinking, when watching these long lines of muscular coolies that one meets on every road pushing wheelbarrows, hauling trucks, or carrying enormous weights suspended from poles on their shoulders, what a boon it will be for the country when with better means of transportation, these men are released for other labor. In this connection I must not omit to mention the mail-couriers. These humble servants of the government do really wonderful work. From a point in the province of Honan, where the railroad ends, to far-away Turkestan, the Chinese post-office maintains a day and night courier service of 2,223 miles, probably the longest single courier line in the world. The mail-couriers travel by camel, mule, and pony, on rafts made of inflated hides, and on foot; they cross turbulent streams that are not bridged, hanging on to wire ropes and bamboo poles; they face death from brigands, unruly soldiers, and wild beasts. Some that travel by foot cover forty miles a day. Others travel sixty miles at a stretch, carrying forty pounds of letter mail, and without any rest except brief stops for food. Mail is rarely lost. One



One exhibit car in the agricultural demonstration train which aroused intense interest on its initial trip from Peking to Hankow.

winter I traveled from Shanghai to Szechuan, down to Fukien and up to Peking. My letters were forwarded and reforwarded, till the original address was almost obliterated, but as far as I know there was only one letter that I failed to receive.

The Dawn of a New Industrial Day

Not long ago I read in a morning paper that at Wusih, a prosperous city on the railroad between Shanghai and Nanking, smoke rises daily from the chimneys of fifty mills and factories, whereas only ten years ago there were not more than half a dozen. I have learned since that the statement was somewhat exaggerated, but it at least gives an idea of the rapid industrial development of the past few years. The advance in some directions has been by leaps and bounds. Cotton-mills lead off, but silk- and flour-mills, paper, soap, match, canning, and other factories are rapidly multiplying. At a large canning factory in Shanghai, the employees wear a white uniform with cap, and the premises are kept sanitary and spotlessly clean. The neatly labeled tins of vegetables, fish, and fruit, many of the varieties being peculiar to China, have a most appetizing appearance.

There has been a remarkable development of late in ship-building. A few months ago a 2500-ton steamer slid gracefully into the Whangpoo River at Shanghai, the largest yet launched from a Chinese

shipyard. Recently the American government contracted with the Kiangnan Dock and Engineering Company of Shanghai for the construction of four huge cargo ships, with an option for the building of eight more. These 10,000-ton ships will be the largest ever built in China and among the largest yet constructed by the American Shipping Board.

The largest single-unit industrial enterprise in China is the Premier Iron and Steel Corporation, at Hanyang, which is across the Han River from Hankow, often called the Chicago of China. This immense plant, which has been in operation for twenty-five years, employs about five thousand men, two thousand of whom are skilled workmen, and turns out annually 120,000 tons of pig iron and 60,000 tons of steel. This Company expects next year to operate another plant sixty miles south of Hankow on the Yangtsze River, where several hundred acres of land have been purchased and some of the buildings are nearing completion.

True Progress—China Has Department Stores!

A novel development of recent years in the industrial world of China is the modern department store. As yet these stores are found only in several of the coast cities, Canton, Hongkong, and Shanghai, but such is their success and popularity, that other more conservative cities are sure to

want them before long. Progressive Canton boasts of as many as four or five. Her latest venture is a nine-story building, a real Chinese sky-scraper! Not many years ago any building higher than one story was utterly discountenanced by the Chinese, as something sure to bring the worst kind of ill luck. A Peking missionary when putting up a new house received a call one day from his Chinese neighbor who insisted that a chimney overlooking his premises must be torn down as a necromancer had told him that it would bring certain destruction to his family. Failing to secure a promise to have it removed, the anxious householder the next day engaged a number of carts, and had his wives, children, and furniture carried to a place of safety, while he returned alone to watch developments. After several weeks, as nothing happened, he brought his family back.

The oldest department store in China is known as The Sincere Company; it opened in Canton in 1900. In 1907 a third Sincere Company Store, the second being in Hongkong, began business in Shanghai; and within a year still another department store, The Wing On Company, opened its doors across the street. The two Shanghai stores are five stories high with roof gardens where there is a small menagerie, a cinematograph, and numerous other attractions. Adjoining each department store and run in conjunction with it, is a large modern hotel, with hundreds of single rooms and

handsome suites, dining-rooms where Chinese and foreign food is served, banqueting halls, elevators, and swarms of servants in livery who give a very up-to-date air to the establishment.

A large part of the stock in these stores is foreign merchandise, and how the companies were able to import it during the past few years when shipping facilities were few and freight charges exorbitantly high, is a mystery! The Sincere Company employs 800 men chosen by competitive examination. Customers throng these stores, often as many as 10,000 in a day. They come from the city and country, rich and poor, men and women. There is no haggling over prices, for all the prices are fixed. At night the department stores are brilliantly illuminated with electricity. Every evening from the windows of my home I can see the city, although two miles distant, and the electric display on the roof of the Wing On store which would cause many of the elaborate designs on upper Broadway in New York to pale beside it.

One of the World's Greatest Markets

The scale of living is rising in China. Day laborers' and servants' wages are in many places two or three times what they were formerly, and it is not altogether because prices are higher. People are beginning to live better. A few years ago it was very rarely indeed that one saw in the inter-

ior, whether it was in a city or village, any other light than the tiny flame made by a wick floating in a small vessel of vegetable oil. Now lights like this are becoming scarce, while electricity, acetylene, or kerosene lamps are taking their places. The agents of the Standard Oil Company and the Asiatic Petroleum Company (British) have penetrated everywhere, and carry on a lucrative business. The whir of the American sewing-machine is heard in the most out-of-the-way places. While visiting recently in an inland city quite off the beaten route, I was surprised to see above the doorway on one of the busy streets this sign, "Organ Repair Shop," showing not only that there were organs in this rather small city but enough to make a repair shop a convenience!

China is destined to be one of the great importing countries of the world. Last year she imported $300,000,000 worth of cotton cloth alone, and because, owing to war conditions, more could not be had from abroad, hand weaving was revived and the thud of the hand loom was heard as it had not been in many a day. As her industrial development continues, China is becoming yearly more of a market for machinery, including machine tools, sewing machines, and electrical apparatus. The demand did not fall off during the years of the war, notwithstanding the scarcity of foreign goods, high prices, and lack of shipping. However, the impossibility of securing all the machinery needed

from abroad, forced the Chinese to turn their attention to its manufacture at home, which may be the beginning of an important native industry.

China's exports will keep pace with her imports. Not only the merchandise and products hitherto exported, and with which the West is most familiar will go out from her shores; but, as a writer on economics in China recently pointed out, there is no reason why there should not be in time far heavier exports of beef, Mongolian mutton, especially sweet-savored and delicate pork, poultry, and eggs. With intelligent and skilful management the productiveness of China could be increased tenfold.

The country's resources are practically illimitable. She has enough wealth stored away under ground to enrich the world for a millennium. Because of the unsettled condition of the country, capitalists have been afraid to invest their money in commercial and industrial enterprises, and, instead, have kept it in the bank. But, when peace is restored within her borders and a firm hand rests on the nation's helm; her international prerogatives secured, and just and friendly relations established with her next-door neighbor, there is every reason to believe that the possibilities of China's economic and industrial development will prove great beyond calculation.

VI

THE VITALIZING POWER OF CHRISTIAN EDUCATION

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From time immemorial no people in the world have revered learning like the Chinese, but with a single exception China is the most illiterate country in the world. The statements sound paradoxical, yet both are true. Aristocracy in China depends not on money but on scholarship. A man may be so poverty-stricken that he can hardly keep soul and body together, but if he is a scholar he stands on the top rung of the social ladder.

Not only is the scholar respected, but written and printed characters are reverenced as symbols of learning. If a boy were to tear up a sheet of paper on which Chinese characters are printed or written and throw the pieces away, he would be severely condemned, but if as he walks along the street, he carefully picks up out of the dust or mud such bits of paper, he is storing up merit. The approved way to dispose of waste paper is to burn it, not leave it to be trampled under foot.

The Supreme Position of the Scholar in Old China

With all this high regard of the Chinese for learning, it has until recently been a luxury re-

served only for the favored few. Every family, no matter how poor, cherished the ambition, which was not always realized, of being able to send one child to school. A missionary once asked a cart driver how many children he had. "Five mouths and a scholar," was his answer, meaning that one child out of his six was being educated.

Only a small percentage of the boys sent to school continued their studies until they were prepared to go to the renowned Examination Hall in their district or province for the competitive government examination. The highest degree in the gift of the government was the Hanlin. If it was an honor for a family to have a son who could recite a few pages from the classics, it was honor enough for an entire clan to be able to point in their genealogical tables to the name of one member who had risen to the rare distinction of a Hanlin. No youth was allowed to enroll for the government examinations who had not a clean record behind him, not necessarily as to character, but the fact had to be established that for four generations there had been no barbers or chair-coolies among his progenitors.

The goal of very student's ambition was political preferment, but no one was eligible for public office who had not successfully passed the government examination. If the candidate failed to pass, the calling of teacher was always open to him. The old-style Chinese teacher could recite the Chinese

classics by the hour and write a good style, using some thousands of the characters, but his practical knowledge was a negligible quantity. Some one has said, "The Western child of ten years knew more about the earth, the universe, and the immutable laws of nature than the average Hanlin." Often a scholar would surprise a newly-arrived foreigner by asking him such a question, as "Did you come here in a cart?" or "Have you rivers and the five kinds of grain in your country?"

A scholar was above stooping to any kind of manual labor. For this reason he cultivated very long finger nails to show that his work was to handle books and not tools. I had a language teacher who, if I dropped my handkerchief in his presence, would point his long, slender forefinger at it with the remark, "*Tai-tai- nina ti shou chuan taio la,*" "Lady, you have dropped your handkerchief." I suppose if he had dropped his own he would have had to pick it up, but he certainly would have refrained from such an ignoble act had there been a servant around to do it for him.

Modern Education Spells Progress

China's contact with Western nations, and the introduction of Western education into the country by missionaries, sounded the death knell of the old, effete educational system. A well-known British educator has said, "The true focus of every great

educational movement is a vision of a new way of life." China had her vision, and though not clearly seen at first, it brought in time a new way and a new life. Instead of atrophy and stagnation, which were synonyms for the old system, modern education stands for movement, uplift, progress.

In 1898 the Emperor Kwanghsü instituted reform measures which vitally affected education, but the conservatism at that period was too great to be overcome and they came to naught. It was not until after the Boxer Rebellion that in 1901 the Empress Tzuhsi, impelled by a fast moving tide she could no longer resist, ordered all Examination Halls turned into colleges where both Chinese and Western learning should be taught. Edict after edict pertaining to sweeping educational reforms followed in quick succession; but most of them were dead letters, and it was soon found that the new learning could not be successfully grafted on to the old. More drastic changes were necessary.

In September, 1905, an edict went forth entirely abolishing the old system of education that for more than twelve hundred years had swayed the intellectual and official life of the Chinese people. It is easy in a few words to write about the promulgation of that historic edict, but when we try to realize what it was destined to mean to China and to Christianity, we are overwhelmed by its tremendous import. The old Examination Halls now began to be torn down and modern colleges

and university buildings erected in their stead. But not all the Examination Halls have been destroyed and let us hope that at least one or two will be allowed to stand as relics of a noble, albeit worn-out system of education. What memories, like ghosts of an almost forgotten past, haunt these ancient Halls! Each had three doors, one of which was called the "death door" and only opened when, during an examination, the dead were carried out. This was not an uncommon occurrence, for many a student, weakened by previous study culminating in the prolonged and racking final test, utterly succumbed; or, finding that he was going to fail, and too proud to return with "loss of face" to his chagrined and disappointed family, took his own life.

Schools of Many Types

In the years following the edict of 1905 changes succeeded each other rapidly, and as a Chinese editor wrote, "Schools sprang up like mushrooms all over the country." In 1909 there was opened in Peking Tsing Hua College, or as it is more often called, "The Indemnity School," because it was made possible by the American government which remitted a large part of its share of the Boxer indemnity in order that Chinese students, women as well as men, might be prepared through a competitive examination to continue their studies in

the United States. The Chinese government now hopes to induce the European Powers to whom indemnity payments are still due, to remit the balance and apply it to promoting education in China.

The Revolution of 1911 greatly accelerated the reform educational movement. If in preceding years schools had sprung up like mushrooms, it is hard to find a comparison for the way they now multiplied.

Under the old system, education was left largely to the people to organize and promote; the only connection the government had with it being through its competitive examinations. To-day the framework of the system of government administration is very complete. The ministry of education through its minister of education and his associates, supervises national educational interests. Each province has an educational commissioner; each district its board of education, while gentry are appointed to supervise the schools in towns and villages. There are also national, provincial, district, and local school inspectors. Government schools are of all grades, from the great university in Peking and the universities in other cities down to the kindergarten, embracing institutes of technology, provincial technical schools, national normal colleges, provincial normal schools, middle schools, equivalent to Western high schools, upper and lower primary or elementary schools. It will be years before China's educational facilities are

adequate, but she has achieved a hopeful beginning in providing the various types of schools on which her new system is to be built.

Ancient Classics and Modern Toothbrushes

Suppose we make an imaginary visit on a winter morning to two lower primary schools, one of the old type and the other of the new. We will put them on opposite sides of the same street and call first at the old-style school. Schools like this are still seen in the country though they are fast disappearing. The room we enter is dark, cheerless, and bitterly cold, with mud floor and bare walls. As the boys arrive they bow first before the tablet of Confucius, then to the teacher and take their seats on rude stools in front of equally rude tables; the two articles of furniture having been brought from the homes of the individual pupils. Opening their paper-covered books, and straining their eyes in the dim light to see, each child begins shouting at the top of his voice this sentence from the classics, "Gems unwrought can never be useful, and untaught persons will never know the proprieties!" Over and over the characters are repeated in hoarse voices to the rhythm of swaying little bodies encased in padded garments, till the sentence, not its meaning, finds lodgment in the child's brain. The sallow-faced teacher, his bamboo ferrule beside him, sits at his desk unmoved by it all, even peacefully dozing when not engaged in

dealing promiscuous blows upon a "stupid" pupil too congealed with cold to memorize well. The children go home twice a day to eat and then come right back again to remain until night-fall. There is no recess during the day; no holiday on Saturday or Sunday.

The other school is light, sunny, and well-ventilated. Bamboo curtains at the windows are arranged to shut out the glare. The walls are hung with colored prints and maps. Beneath them is a blackboard. In the center of the room stands a large cage containing live rabbits. Against the rear wall hangs a row of little toothbrushes and below them another row of enamelled mugs, each tagged with the child's name. As the scholars come in, girls as well as boys—for the modern system permits boys and girls under twelve years of age to study together—the day starts with a vigorous and simultaneous attack on the teeth. This over, one of the women teachers seats herself at the baby organ, and while the pupils stand at their desks, they join in singing in good time and tune, the national anthem. An hour or two passes in quiet study and recitation,—no loud shouting in this school! At a given signal, the pupils march in an orderly manner to the back of the room where they secure the materials necessary for clay modeling and the next period is spent at this task. The school which I have just described is the practise school of a large provincial normal school. Not

all schools are up to its standard of equipment and program, but the significance of such a progressive institution is apparent.

Each province has several normal schools for both men and women. Their students pay nothing for board or tuition, and in some schools uniforms and books are also provided and a bonus added of ten Mexican dollars a month. There are six higher normal schools, or national normal colleges for men, and one, which is in Peking, for women. In point of efficiency the normal college in Nanking probably heads the list; it has 700 students, including those in the practise school. With the exception of the Chinese Department, the heads of departments are returned students, all carefully selected men, and each one an expert in his own line. Workshops in connection with the department of mechanics have just been added. At first, the boys did not take kindly to manual labor,—they were possessed with the old idea that a scholar must not soil his hands; but it was not long before they found keen enjoyment in it. The principal of this college and his wife are Christians. In a number of the normal schools where the principal is a non-Christian, permission is given the missionaries to hold Bible classes. The teachers in the Tientsin normal school for girls are especially favorable to Christianity and considerable Christian work is carried on there by the Young Women's Christian Association.

The Thomas Arnold of China and His Rugby

In all China there is not a better government school of any grade than the Nankai High School for boys in Tientsin. It started with a handful of boys twenty years ago in the home of a Mr. Yuen who was the first Chinese gentleman to advise abolishing the old educational system. The school has grown steadily until it has now more than one thousand students, fine grounds and buildings, an auditorium with a seating capacity of 1,200, a social hall, glee club, school periodicals edited by the students, an athletic field, a college band, a social service club, and a live Young Men's Chris tian Association.

Just inside the entrance to the main building of this school is a mirror, and above it a wooden tablet on which are written in large characters some terse admonitions as to character and conduct. No boy passing through the hall can very well help seeing his reflection in the mirror, and the instant he does so his eyes involuntarily turn to the tablet. As truly as Thomas Arnold made Rugby has Chang Po-ling, its founder and principal, made Nankai High School. No name is better known throughout China and no Christian is more trusted and beloved. Whenever it is announced in a school, be it government or mission, that Mr. Chang is in town and will address the students, all conflicting engagements are cancelled and every boy is in his place

at the appointed time. When he was converted eight years ago this educational leader went at once to the school directors in Peking and resigned his position, saying, "I am now a Christian." But the board of directors would not release him, and he is continuing his work, a tower of strength and a fearless witness to the Truth.

A high school at Kaifeng, the capital of Honan, has a unique interest because the students' bedrooms are some of the "stalls" of the old Examination Hall, which was so large it could accommodate 18,000 students at once. The principal of this school, a non-Christian, himself, spent nine days in one of these very stalls while taking the government examination. Though an old-time scholar, he has present-day ideas and has made the school a great success. When the school opened several years ago, a competitive examination was held to admit 120 boys. From all over the province they swarmed, arriving on donkeys, in wheelbarrows, on foot, and by train!—1,200 to compete for 120 places! A missionary in Honan says of the two hundred students now in this school, "Many of them are the salt of the Chinese earth, and salt is dear in China."

The New Opportunities for Chinese Women

The abolition of the old system of education caused a mighty impulse to be given to the education of women. Educated husbands began teach-

ing their illiterate wives. Even as long ago as 1910, every day hundreds of women students passed through the streets on their way to and from the government schools. The next year I visited a girls' normal school in Nanchang where a young man teacher was giving a class some simple lessons in physical training. The cautious way in which the girls stepped about, although they wore ordinary shoes, showed that their feet had been recently unbound. Several men in this school were teaching without salary because of their interest in the education of women. In Canton, girls going to and from school through the crowded streets, wear a small metal badge, which not only designates them as school girls but tells the particular school to which they belong. The police have strict orders to protect schoolgirls. When a policeman not long ago ventured to address a girl familiarly, he was severely flogged and only allowed to keep his office by apologizing to the girl's parents.

The late Dr. W. A. P. Martin, for sixty-six years a missionary in China, once said, "Woman, ignorant, has made China Buddhist; will not woman, educated, make China Christian?" Christian Chinese women teachers to-day have opportunities that are well-nigh unparalleled for spreading the gospel and very many are making noble use of them.

A Mt. Holyoke graduate just back from Amer-

ica said to some of her friends as she passed through Shanghai on her way to her work in Canton, "Pray for me, that I may give my girls the right ideals and lead many to Christ." A year later when I was in Canton, I saw this young teacher, and learned, not from her, for she was too modest a Christian to tell me, but from missionaries, what a power for good she is and how many souls have been led into the kingdom through the quiet influence of her life and work.

Christian Churches Grow from Christian Schools

There passed through Shanghai recently a Chinese young woman who enjoyed the distinction of being the first woman from the Far East to receive a degree from London University. She was planning to take up educational work, and her relatives and friends in Shanghai urged her to settle here. But she said, "No, this is too easy a field, and, besides, it already has many Christian teachers. My ancestral home in the interior needs me more." A few months ago she opened her school in Changsha, Hunan. One of her cousins, who was a bitter opponent of Christianity, has recently asked for baptism, saying, "The life, the love, and power of my cousin have made me feel that I must have the same power to overcome sin and rise above difficulties. I, too, want Christ in my life."

Two years ago a young woman accepted a posi-

tion as teacher in a school where there were five Christians among sixty pupils. In that school the number of students has increased to one hundred and fifty, of whom seventy are Christians. A teacher in a government normal school let it be quietly understood among the pupils that during the recess period of ten minutes she would gladly teach the Bible to any one who came to her room. In four months thirty had accepted the Christian faith. One of these girls, on graduating, became the head of a government normal school in another city. She has held her new position for a comparatively short time but she has led to Christ thirty-four out of the entire student body of ninety.

Exchanging Long Finger Nails for Calloused Palms

Under the old educational system, as I have already said, there were just two things for which a scholar was fitted, to fill a public office or to teach. With all its advantages, the Chinese soon came to see that modern education was not furnishing enough practical courses; the school was not sufficiently related to the life of the people; so they have been of late laying great stress on industrial and vocational education. Much of the poverty in China is the result of unskilled labor. The government has instructed technical schools to open workshops where their students can have practical training, and many are doing so. An

interesting example is the miniature but perfectly equipped cotton-mill which is run in connection with the large textile school at Nantungchow on the Yangtsze River.

Not long ago some wealthy Chinese in Malaysia and the Philippines made it possible to open a vocational school in Shanghai which is the first of its kind in China. This school, as the Commissioner of Education explains, is not to teach poor boys with little book learning how to make a living. It aims higher and gives scientific vocational training to boys of good family and education. The students are not taught simply the mechanical art of making a chair, but the excellencies or defects of the wood, varnish, and pattern. In cotton weaving a study is made of cotton; in the foundry, of iron and steel. Opportunity, too, is afforded for the boys to develop whatever inventive skill they may possess. To this school the government is handing over the twelve hundred wooden chests which contained the burned opium to be used in making furniture. Who would not like to own a piece of furniture made with the wood from one of these chests!

Industrial work for girls is not omitted. There are numerous strictly industrial schools, government and private, or schools where half a day is given to books and the other half to industries. Nearly all of the normal schools have a course in domestic science and other vocational branches.

A description of the work done at the normal school in Nanking, which is one of the best, will serve as a sample. The two hundred students are taught plain sewing, besides various kinds of fancy work, the making of straw hats and bamboo chopsticks, gardening, poultry raising, home book-keeping, and cooking. A small building with four rooms, parlor, dining-room, bed-room, and kitchen, is set aside in which to teach housekeeping. Four students in relays occupy it a week at a time and do all the work that pertains to a home, marketing, cooking, dish-washing, and entertaining.

The students have adopted a little girl whose tuition in the kindergarten of the adjoining practise school is paid for out of their pin money. They take entire charge of the child and a happier, healthier little tot it would be hard to find. Once when visiting this school the teacher who showed me around happened to mention that one of the branches she taught was etiquette.

"Any particular kind of etiquette?" I asked.

"Well," she replied with a smile, "to-day I lectured to the class on 'How to treat a husband'."

Last summer the principal of a girls' school in Shanghai was appointed by the Minister of Education to spend several years studying vocational education in Japan, America, and Europe. She was the first Chinese woman to receive such a commission.

Press Illustrating Service.

The Chinese church is growing through the work of Christian school teachers. As a result of a Bible Class held at recess for four months in a government normal school by a Christian woman thirty girls accepted Christianity.

Is Compulsory Education Possible in China?

The world war has had a most stimulating effect upon education in China. In the words of one of its college presidents, the Chinese are convinced anew after what has happened in Russia, "that universal education which insures the moral and mental strength of all the people is the chief source of a nation's strength." Unfortunately, during the political upheavals of the past year government funds that should have gone into educational work have been curtailed or diverted to other purposes, while many schoolhouses have been forcibly occupied by the soldiers, and schoolbooks and furniture wantonly destroyed. But the Peking government has ordered that restitution be made both of school buildings and school money. Education in China is not yet compulsory; it is to be one of the chief subjects of discussion at the next annual meeting of the National Educational Association.

As we consider the constant vigilance that is necessary to enforce the school laws in America, it does not require much imagination to realize the tremendous difficulties in the way of introducing compulsory school attendance in China. Compulsory education in its very essence demands a stable government capable of exercising the compulsion. Over large sections of the country local authority is not sufficiently well-organized to carry

out such a policy, even though a national assembly might decree it. The prime obstacle to any such scheme of education is to be found, of course, in the economic conditions that have been sketched in earlier chapters. Not only would the burden of taxation necessary for the support of an adequate number of schools be very grievous, but the labor of the children is urgently required by their families. Little boys and girls begin to work almost as soon as they can walk.

How can the parents be brought to see that education of the children will mean in the end still greater resources and a better country for all? Such support on the part of the people is necessary to the success of any plan for enforcing school attendance, and yet it will readily be seen that public opinion cannot be reached in China as it can be in Western lands. Public opinion can scarcely be said to exist.

Another question to consider in this connection is the extent to which the educational program is adapted to the needs of China. Is it so related to the conditions of the country and so well-suited to give the training Chinese life demands, that the authorities may hope to win as far as possible the backing of the nation for compulsory school laws? These are, in brief, a few of the far-reaching problems that Christian educators are trying to help China to solve as she attempts to give her people larger educational opportunities.

Nation-wide Planning for Christian Education

Now a few words about missionary educational work. It is hard to realize in these days with so many students clamoring for admittance at the doors of the mission schools as to make necessary a selective process, that there could ever have been a time when it was hard to get pupils. Little girls had to be paid to attend, even hair oil being furnished free in at least one school! The policy of union is more and more followed in the higher institutions. Besides a number of strong denominational universities and colleges, there are now five union universities: they have been established at Peking and Tsinanfu in the North; Chengtu in the far West; Nanking in Central China, and Foochow in southern China. Two union colleges for women, The North China Union Woman's College in Peking, and Ginling College, which is younger, in Nanking, have exceeded the hopes of their most ardent supporters. In June, 1919, Ginling College will graduate its first class of girl graduates. Six young women are looking forward to definite work for the uplift of their race.

For a time missionary education threatened to be rather top-heavy, the lower schools, which were to be the feeders of the higher, not being proportionately strong and numerous. But this fault is being corrected. Day-schools are at last receiving the attention they deserve. It used to be thought

that any sort of a place was good enough to house a little day-school, and if mission funds were short, and some work had to suffer, it was usually the day-school. But there is now a better understanding of relative values, and we have come to see that the once almost despised little day-schools are the foundation of our whole educational system, and if they are not strong the edifice will fall. Day-schools in good buildings, well lighted and ventilated, sanitary, with a capable, trained teacher in charge,—this is the rule now. Only a short time ago graduates of grammar schools would have turned away in disdain at the idea of teaching a day-school, but now most of them are only too glad to get such a position. In Nanchang every day-school teacher but one is a high school graduate.

Why Mission Schools?

It may occur to some to ask, since Chinese government schools are so good, what justification is there for mission schools? Two very important reasons why they are needed may be named. Taking the population of China at one of the lowest figures given, only one tenth of those of school age are in school, 4,000,000 instead of 40,000,000. If a law for compulsory education was enforced tomorrow, China would need at once 1,000,000 more schools, and 1,500,000 additional teachers.

Where would she get them? If there is a shortage now what then would be her condition?

Mission schools are needed because of their Christian influence. Ethics are taught in non-Christian schools but as a Baptist missionary teacher well says, "Giving all credit to the ethical standard set before the students by Confucius, where can they get the mental concept of absolute purity, truthfulness, and righteousness except as we all must, from the Man of Galilee?" Through the daily chapel exercises, the weekly religious meetings, the special evangelistic services held from time to time, and, above all, the influence of the life and character of the missionary teachers, seed is sown that cannot fail to yield a rich harvest.

Shall China's young people go to Western countries for their college education? As I have traveled about China I have everywhere sought the opinion of Chinese and foreigners regarding this much discussed matter. Without a single exception as far as I can recall, the unhesitating reply has been, "Do not send under-graduates. When the schools in China were fewer and not so good it was necessary, but that time has past. Give students the best that they can get at home, then those who show promise of becoming leaders and whose habits and character are established, may go to foreign universities for post-graduate work and the broadening effect of travel." The prevailing opinion is that students who go West in their

youth forfeit a thorough grounding in the Chinese language; they come back foreignized and out of touch with things Chinese.

A Foreign-Mission Task at Home

It is a sad fact that too often the young Chinese who have been educated from childhood in mission schools, slip their moorings when they go to America or Europe. But how many could be saved if more Christian families would open their doors in friendly hospitality to these homesick boys and girls! Probably nine out of ten of the young men and women who return to China sound in the faith, if asked what steadied them in the midst of the distractions and temptations of the New World, would reply, "The influence of the Christian home where I was entertained."

The Christian people of North America may well consider it a highly important part of their foreign missionary task to seek out the foreign students who are living in their communities and to give them the helpful friendship of which so many of them are in need. Too often the only influences that have touched these young men and young women have come from those forces in our western civilization of which we are least proud. To make sure that the best influences reach them —the church and all that the church stands for— is the kind of intelligent hospitality demanded.

In view of the opportunities that these young people will have in the positions of far-reaching responsibility that they will fill on their return home, such an interest during their sojourn abroad is extremely important.

How are returned students going to link up with life and conditions in China, after years, perhaps, spent abroad? Many come back with too radical, revolutionary views, expecting, as one phrased it, "to turn China upside down within a year." Some who meet with discouragements in their efforts at reform, according to another, are too easily "crumpled up." Others are tempted to regard themselves too highly and are not satisfied with humble beginnings. The students are the hope and expectation of the China that is to be. From them will come most of her future leaders; but we need not be anxious, the returned students are finding themselves. Last March in Peking there was held a two-day conference of the Western returned students of North China. They did not come together to have a good time. No one was asking, "How can I make the most money?" or "How can I get the most pleasure out of life?" but "How can I use my education to help China?" The conference members were determined to set in motion forces which, as Mr. David Yui, General Secretary of the Young Men's Christian Association put it, "Will cause the people of China to hear the voice of the returned student echo throughout

the land as a voice that is able and willing to lead." Plans are already made for a national alliance of all the returned students in China, and when the host unites for action it will speak in such resounding tones that the whole nation will be compelled to listen!

Fewer Letters and Fewer Illiterates

The crowning recent achievement in the educational world of China is the new system of phonetic writing. One cause of the illiteracy is the great difficulty of learning to read and write. Authorities differ as to the number of characters which the Chinese language contains. There are probably about twenty-five thousand characters which are really sanctioned by good usage. In order to read standard works a knowledge of 10,000 separate characters is required; while for the ordinary purposes of life it is necessary to know 3,000 or 4,000. Not only are the characters numerous, but they are complex in form. Three years ago the ministry of education invited a committee of sixty Chinese to Peking to consider the matter of simplified writing. After numberless unworkable schemes had been brought forward and rejected, all finally agreed on a phonetic system of writing with an alphabet of thirty-nine letters. By this method the illiterate can learn to read in a few weeks or at the most a few months. The blessing

Courtesy of Mrs. Frederick G. Mead.

The first class of graduates from Ginling College.

The procession of Ginling College Students on Founders Day.

this will be in a country where not over ten per cent. of the men and one per cent. of the women can read, and still fewer can write, may be guessed.

To take advantage properly of the opportunity which opens before the educational leaders of China as a result of the perfecting of the phonetic system is a task of great proportions. Practically no literature exists in which this system is employed. Translations and new manuscripts are needed in abundance. Calls for more literature of high standard have come from many mission fields in recent years. Such a call now comes from China with peculiar urgency because of the possibilities that this latest development opens up. We can scarcely comprehend what it will mean in the evangelization of China. Dr. G. H. Bondfield, of the British and Foreign Bible Society in China, says that at a high estimate only forty per cent. of the Chinese Christians can now read the Bible, while with the new phonetic writing fully ninety per cent, will be able to read it.

VII

THREE SOCIAL TRANSFORMATIONS

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Perhaps no system of education developed by any nation has ever been more successful in accomplishing its purpose than the old Chinese system which was outlined in the preceding chapter. Its aim was the maintenance of the established social order without change, just as it had come down from the days of the ancient sages whose works were studied and whose precepts were followed to the exclusion of all else. Stability—in the family, in the state, in the religious life—this was the end for which the huge structure of Chinese classical scholarship existed. Then there came the influences of the new ideals in education as we have noted. Advance toward hitherto unrealized aspirations for the future, education as training for service in behalf of the nation—these are the aims young China is setting for herself in her new system. In this chapter we are to observe somewhat more in detail than we have been able to do before, several of the outstanding social movements that indicate the degree of success which is attending the recent efforts in modern education. What is being accomplished in an age whose watchword is progress instead of stability?

Reaching the Nation's Mind

First, we may well consider the pressing and fundamental need for the creation of public opinion. At present there can scarcely be said to be any, certainly none of a national character. If it existed, nine tenths of China's troubles would disappear like mist before the rising sun. But a change is coming; it started some years ago, but China is big and populous, and it takes time for reforms to register results. The voice of the people is soon going to be articulate, and when it is once heard in the land, selfish, unprincipled politicians will awake to the realization that their undisputed rule has reached an end.

The development in China of the chief agency in forming public opinion, the public press, has been phenomenal. There are now between 400 and 500 newspapers, although 200 hardly deserve the name. These have been started, as a Chinese editor said, "for the sole object of furthering the interests of some official or airing the views of a political party." Of the rest, some that are very creditable have barely one hundred subscribers; while the subscription list of others runs up to 2,000. A few of the Chinese dailies have gained a well-earned reputation and are excellent sheets. Among these the *Shun Pao,* published in Shanghai, is one of the oldest and best. It prints 30,000 copies a day; 9,000 being circulated in Shanghai,

and the rest distributed very widely over the country. The *Shun Pao* recently moved into new quarters, a handsome, four-story building with a roof garden in the heart of the business section of the city. The plant is thoroughly equipped with the most approved presses and a complete photographic outfit; indeed, with everything that an up-to-date newspaper ought to have to make it efficient. Its editor is a Christian.

In the summer of 1918, the Committee on Public Information of the United States sent a representative to China, Mr. Carl Crow. Mr. Crow opened an office in Shanghai and began sending world-wide wireless news daily to 251 newspapers all over China. It was blazing a new trail, for up to this time few if any papers, outside of several of the large cities, published foreign news.

Mr. Crow's work did not end there. He has fully five hundred American agents scattered over China. Through these agents he has secured the names of 15,000 prominent men—the list will eventually be augmented to as many as 50,000—civil and military officials, members of Chambers of Commerce, merchants, educators, old-time scholars, and students. To these people from time to time is sent news that does not get into the papers. Mr. Crow now proposes to further broaden his work by adding to the political news furnished to the Chinese dailies, items on public health, industrial development, popular science

and education, also a correspondence course. To help popularize the new simplified writing, some of the articles will be written in the phonetic characters, which will make it necessary for newspaper compositors to learn them.

The Influence of Christian Literature

A strong factor in the creation of public opinion in China is the Commercial Press, the largest publishing house in the Far East. The story of the beginning, growth, and present achievements of this remarkable concern is one of absorbing interest. Founded by three Christian men, it has unquestionably done more to influence thinking and encourage modern education than any other secular agency. Its school primers are sold at a low price to bring them within the easy reach of all. It was the Commercial Press that published President Wilson's principal war addresses in a neat little volume which quickly became one of the best selling books in China. Mr. Crow bought 15,000 to send gratis to his constituency.

In addition to schoolbooks and general literature with which it floods the country—as many as 1,000,000 copies of some of its text-books are sold annually—the Commercial Press publishes eleven magazines, the latest on the list being the *Industrial Monthly,* whose first number appeared in January, 1919. One of its periodicals is a magazine

A part of the parade for the American Red Cross in Shanghai. The Boy Scouts of China are growing up under a training which will develop patriotism and leadership.

for women, a Chinese *Woman's Home Journal,* which was for a year edited by a woman. It receives many contributions from women, and discusses all the practical subjects that are of special interest to women.

Frequent debates in the schools—government and mission—on live current topics, are not only stimulating the students' interest in national and world movements, but teaching them to form and express an opinion. I have heard educators say that the study of civics should begin in the primary schools.

Christian literature, in the way of books, tracts and periodicals, has a powerful influence in affecting not only religious thought, but the secular life and opinions of the people. The publications of the Christian Literature Society, which are more particularly for the scholar class, had much to do in shaping the liberal policy of the progressive party before and after the Boxer Rebellion. Two denominational magazines, the *Woman's Messenger* and *Happy Childhood,* count among their warmest friends many non-Christians, who feel China's need of just such broadening, helpful literature. A high official in Peking wrote the editor of *Happy Childhood,* "Make me a subscriber for thirty copies. I should like to see the magazine in thousands of homes." A merchant prince said of the *Woman's Messenger,* "I read it as regularly as do my wife and daughters."

For Others Instead of for Merit

Another of the striking movements in Chinese life to-day is the organization of constructive social service activities in many parts of the country. This work assumes such a variety of forms and is conducted under the auspices of so many different agencies that it is not possible to attempt a complete treatment of this fascinating subject. Only a few typical illustrations can be given.

Many cruelties are practised in China, yet the heart of the Chinese is naturally kind. Last year when there was a wreck on the Yangtsze River and hundreds of Chinese drowned, some poor creatures who managed to reach the shore were pricked with the bayonets of soldiers waiting to rob them of their jewels and money. In contrast to this, a Chinese family living near the scene of the disaster opened their doors to succor the refugees. Among them came a foreigner, whose wet clothing was exchanged for dry garments—even shoes were provided—from the scant family store; food and hot tea were given, and a board bed made for him in the living-room. No remuneration was expected or desired. The old idea in China in connection with the dispensing of alms was to store up merit. Christian workers are teaching the New Testament command, to do good for the love of God and humanity; the quick response of the Chinese has been heart-warming, and the practise

of Christian social service is already exercising a transforming influence upon society. Many mission schools of all grades and classes are making social service an important part of their schedule. Day- and night-schools are run; industrial work carried on; reading-rooms and playgrounds opened; entertainments provided, and Sunday services for old and young conducted.

Helpful Service for Flood Sufferers

The floods last year in North China gave students an opportunity to render a unique service. The floods came in the fall, but for many months it was necessary to care for the helpless refugees. In the spring a call for help was sent from southern Chihli to the students of the North China Union Bible Institute of Peking. At once many young men hastened to answer it. Soon another call went out to the women in the Peking Union Woman's Training School. Not many weeks were left before commencement. To sacrifice those precious weeks of study and the long-anticipated joys of commencement day, meant a great deal to the graduating class, but every one of the fourteen volunteered for service. The work awaiting these men and women was not easy. In the midst of great hardships they kept accounts; gave out stores; superintended industries; taught school; nursed the sick; cared for children, and held ev-

angelistic meetings. Instead of two months, they stayed five, and when they did finally return to Peking, missionaries have said there was a new light in their faces and a new purpose in their hearts. The sacrifice had brought its reward.

The students of the North China Union Women's College asked to have forty refugee children sent to them in Peking. A suitable house for lodging the waifs was rented near the college, and for nine months the students took charge of it, doing all the work and bearing the entire expense themselves. They learned economy, for accounts had to be kept and ends made to meet. They had many practical lessons in child culture while caring for their little charges. They were taught the value of the minutes, for their studies could not be neglected. Best of all they came to know the blessedness of leading souls to Christ.

The New Interest in Child Welfare

China in the past has had her charitable institutions, and in most of the large cities there could be found at least three of these: a home for old men, a home for old women, and a refuge for foundlings. With scarcely an exception such places were miserably cheerless, dirty, and unsanitary. Money in abundance was in many cases subscribed for their maintenance, but a large part of it went into the pockets of a host of unscrupu-

lous intermediaries. Under the inspiration of the new spirit of service, public and private philanthropies are taking on an entirely different complexion. Orphanages, industrial schools for the poor, a refuge for kidnapped children, free hospitals, free day-schools, and similar institutions are springing up in many places; they are nearly always clean, comfortable, and well-managed. Some of these institutions are under Christian influences; those that are not at least give an ethical teaching and so their moral influence is good. A few years ago young men came to Shanghai from sixty different districts in the province of Kiangsu to take a four months' course in physical culture. They took this training in order that when they went back to their homes they might open playgrounds and direct the play of the children intelligently.

The Boy Scout movement is very popular in China. In the summer of 1917 nearly two hundred primary teachers from Kiangsu province attended a three weeks' course for scoutmasters in Shanghai. Not long ago I had a practical illustration of the good results of scout training. I was on the street trying to get a kodak picture for this book. I was carrying my kodak-case, umbrella, gloves, and purse, which I could not put down on the ground, of course; so I was having a hard time in securing my picture. Just then some boy scouts chanced my way; they instantly grasped the situation and before I could raise my

head they were at my side offering their help. They held my things, kept off the curious bystanders, and in giving their aid they acted like little gentlemen. It would never occur to the average Chinese boy to run to the assistance of any one without being called.

A Better Chance for Prisoners

One of the most radical changes of the present day is prison reform. The prisons of the past century are described as so bad that the English equivalent of the name which the Chinese gave them was hell. It was a current saying that whoever went in at the front door was carried out at the back, where there was a square hole just large enough for a coffin to slip through. Several years ago I visited a prison in Nanchang. The prisoners were herded together like cattle in small, filthy cells, with no occupation, no change, and no hope for the inmate apparently. While in Nanchang recently I wanted to visit that prison again, but found that it had been torn down since the new one was built.

Old-style prisons still exist in China but every capital city now has its model prison, and they are to be found in some smaller cities also. Peking and Tientsin lead off with the largest and finest. Most of the new prisons were built after the Revolution in 1911 which brought in its train so

many needed reforms. Cleanliness, sanitation, discipline with mildness, light and air, plain but abundant food, facilities for bathing and frequent changes of clothing, daily out-door exercise,—and, above all, ample provision for healthful and varied occupation,—are some of the marks of the modern prison. Sentences are commuted for good behavior, and small sums are paid for work done in the shops. This money is divided each month and half the amount is kept to be given to the prisoner on his release; the other half is sent to his family.

A serious defect in the new prison system, but one which is sure to be corrected, is the lack of adequate employment for women. The prisons in Peking and Tientsin are the only ones, as far as I know, that furnish it to any appreciable extent. In Hangchow I found ten or twelve women, some of them with nursing infants, crowded into a cell measuring not more than twelve by fourteen feet. They had no employment. The crime which sends very many of the women to prison is kidnapping young children to sell as slaves; or, if the children taken are boys, they sell them to families who have no sons. Missionaries are allowed access to most of the prisons. In Peking Chinese pastors from the different missions hold services in the several prisons once or twice a week. The last time I visited the new prison I saw Chinese Bibles and hymn-books in a number of the cells. The warden stated frankly that

though a Buddhist priest held a service in the prison every Sunday he was not able to interest the men.

Improved Conditions Among Industrial Workers

The life of employees and apprentices in China has been a proverbially hard one. Long hours, which might mean eighteen or even twenty out of the twenty-four, and harsh if not cruel treatment, were their portion. More than once in passing along the street I have been arrested by piercing screams, and discovered that some child was being beaten unmercifully by the man to whom he was apprenticed. But here again, old conditions are gradually but surely giving way to new and better ones. The change is most marked in many of the large business houses and industrial plants, where particular attention is paid to the social welfare of the employees. In connection with the Hanyang Steel and Iron Works there is a library, club house, hospital, tennis courts, athletic field, and schools for the children of the employees. The Yangtsze Engineering Works, in addition to the above features, employs a graduate Chinese nurse, a mature woman of most winning personality, who, besides superintending the day-schools for the employees' children, visits the homes of employees; conducts mothers' meetings, and makes herself generally beloved and useful.

Press Illustrating Service.

Athletic games are being taken up enthusiastically by the Chinese school boys and girls and are helping to create a spirit of good sportsmanship that means better citizenship in years to come.

A factory in Hankow, in which eggs are desiccated for export, was recently visited by a government factory expert from Great Britain. This gentleman commented on the cheerful, intelligent faces of the women employees and compared them with the less-favored appearance of the unemployed. He added that he had seen only one factory in England where the "hands" could compare with these in cleanliness, neatness, and seemly behavior.

The Commercial Press, which was one of the first establishments to introduce social welfare, besides day and night schools, is especially considerate in its treatment of women employees, and from time to time receives as beneficiaries boys from the Deaf and Dumb School in Chefoo and from the Reformatory in Shanghai to train as apprentices.

All the large department stores furnish free medical attendance to their employees; pay for their dentistry; provide coffins for the dead, and share in the expense of the funeral. But it is not only the large corporations which are interesting themselves in social service. The proprietor of a modest business house in Tientsin, who has accepted Christianity, not only looks after the welfare of his employees, but has taken twenty boys of the flood refugees under his care. He sends them to school in the morning; gives them a good meal at noon; and in the afternoon, dressed

in neat uniforms which he provides, they go out with trays of notions to sell, receiving a commission on the profits.

The Needs of the Mill Workers

There are thousands of employees in the great cotton-mills where the noise of the throbbing engines never ceases day or night. Most of the mill-hands are women and children yet, strangely enough, less is being done for their social betterment than for any other class of employees. Until the law for compulsory education in the lower schools is enforced, and while the struggle to earn a livelihood is so great, there is not much prospect that child labor will be discontinued. I never see the brilliantly lighted windows of the mills along the river front in Shanghai without pity filling my heart for the wide-eyed little ones watching the spindles who ought to be enjoying the dreamless sleep of childhood.

I am well acquainted with the owner of a very old mill, a man of noble spirit, who is one of the best Christians I ever knew either in China or any other country. He opens his doors to shelter homeless boys; makes his beautiful lawn a playground for poor children; gave land on which to build a free school in his neighborhood; yet, when it comes to his mill-hands, much as he longs to help them, he seems baffled by difficulties which

he sees no way at present of surmounting. He told me a short time ago that he was planning to change the twelve-hour shift to one of eight hours, making three shifts instead of two during the twenty-four hours. "But when I do that," he said, "one of the shifts will come in the middle of the night and women and children cannot go to and from the mill then. I must build homes for them in the vicinity of the mill, but where shall I get the land? There is not the smallest plot for sale in my neighborhood." This employer is eager to help the workers. The labor question is one of many problems in China as elsewhere.

It hurts one most of all to see little girls in the silk filature mills, standing hour after hour washing cocoons in basins of boiling water. Their faces are blanched and dripping with perspiration from the excessive heat which is necessary in the apartments where the fine silk is spun. Women and children who go at nightfall with depleted vitality from a temperature of 118 or 120 F. into the penetrating chill of a Shanghai winter easily contract colds which end in tuberculosis. The National Young Woman's Christian Association of China is hoping in the near future to bring out a social worker from America to start work among the women and children in the Shanghai mills. Chinese women are already in training for it, for this is a work, that to be successful, must be largely in the hands of the Chinese.

The Protection of Family Life

China has her national social reformers and one of the best known is Mr. Yung Tao, of Peking. Mr. Yung inveighs against three evils, immorality, concubinage, and gambling. He began his public work in 1915 just after Japan had made her notorious Twenty-one Demands on China. Mr. Yung was convinced that most of China's troubles could be traced to her moral weakness, and with utter fearlessness, in public and in private, wherever and whenever he could get a hearing, he attacked vice in high places and low. As might have been expected he soon found himself in prison, from which he was finally released through the efforts of foreign friends. Mr. Yung later took up his residence in Tientsin where my husband and I saw him one morning.

"I am waiting here. For the present my hands are tied," he said with a sad smile. Abruptly changing the subject, he continued, "I am just moving. My neighbor across the way has twelve concubines besides his legal wife. Every night he brings 'Singing Girls' to the house, and this neighborhood has become so unpleasant I must leave it."

We remained silent while Mr. Yung gazed thoughtfully out of the window. Presently he spoke again.

"The strength of a nation is in the family life

and it is very corrupt in China. We must cut away the weeds before the good grass will grow."

I thought of a sweet girl, educated in a mission school, who was forced to marry the youth to whom she had been betrothed in childhood, and compelled to live in a family where there was a mother-in-law and seven concubines, really eight mothers-in-law. One of her schoolmates saw the girl a year or two later and asked if she was enjoying her new home. The young wife looked for an instant silently into her friend's face and then almost hissed her answer, "It is hell!"

The New Woman in China

No social change during the past fifty years can compare in magnitude and importance with the growth of Chinese womanhood into a position of independence and influence such as was never dreamed of in China. Woman's emancipation has brought its attendant dangers, especially since the Revolution. The frail bark of the New Woman of China is sailing between Scylla and Charybdis; between prison bars on one side and unbridled liberty on the other, and only as she commits her life to the care of the Divine Pilot can she be sure of reaching in safety her desired haven.

The changes that the years have brought affect a girl from the time of her birth. Much used to be said about the destruction of Chinese baby

girls. It may be many are still killed. But I have traveled quite extensively over China during the past ten years and have seen only a single "Baby Tower," and that a local missionary assured me was used chiefly as a depository for the bodies of infants who had died a natural death. A few years ago in Nanchang I noticed small oblong boxes painted blue nailed here and there to walls at the side of the streets. I was told that they were public receptacles for babies. At once I looked at them with new interest and all sorts of sad scenes presented themselves to my imagination.

"I suppose that the little things die very soon after they are placed in the box?" I remarked pensively to the longtime missionary who was my companion.

"It is not likely that a living baby is ever left in one of these boxes. No, nor a baby that has been put to death," she said, anticipating my next question. "It is not customary to buy coffins for infants, so the little dead bodies are laid in these boxes to be carted away and buried by the city."

When in Nanchang recently I looked in vain for the baby boxes. They had all disappeared.

I had a neighbor some time ago a non-Christian man who was the father of six little daughters and one baby boy. As each successive girl was born, the man's sister, who was childless, tried hard to induce him to give her the child. The father's invariable reply was, "Why should I?

I love her!" Non-Christian fathers like this may be counted by the thousand in China.

A few Sundays ago I met for the first time in our Cantonese church a man who was surrounded by little folks and who held a baby in his arms. As I put my hand on the soft baby cheek, I asked, "A boy?" "No, a girl. I am the happy father of six girls," and the man smiled broadly as he glanced affectionately around at his flock. This was a Christian father.

"If as many girl babies were destroyed in China as some of our Western friends seem to think, I wonder where China would get her mothers," observed an eminent missionary doctor with dry humor.

"Golden Lily" Feet Are Beginning to be Unpopular

Foot-binding is by no means a thing of the past. In many sections, especially in the interior, it is still in existence and it may continue to be practised for many years to come. But there is a strong sentiment against it which is constantly spreading. In the large port cities there are increasing numbers of young men who would not consent to marry a girl with bound feet. I cannot recall ever seeing a child in a government school with bound feet, though they may have been but recently unbound, and, of course, there are no bound feet in mission schools. The popularity of

physical training is making bound feet impossible. Imagine a girl with "Golden Lilies" trying to engage in a game of volley ball or tennis!

The old idea, which originated with Confucius, that a girl must not be taught to read and write because learning would unfit her for her sole avocation in life, which was to marry and bear children, is getting so out of date as to be something of a curiosity. It is still met with at times and in most unexpected places. Not long ago a Tientsin gentleman, himself a scholar and apparently a fond father, assured his American callers, politely but firmly that he could not think of sending his daughters to school as education was not intended for girls. Girls whose conservative fathers refuse to give them an education often find warm champions in their brothers, who insist that their sisters shall have a modern training and send them to school at their own expense.

It is interesting to see how the advanced Chinese student of to-day, after the manner of her sisters in the West, is beginning to specialize in certain favorite subjects, it may be in biology, history, literature, or music. It is quite common for star pupils in music to give a recital just before their graduation. A young bride, now in Tientsin, shortly before her marriage gave a recital in aid of the North China flood sufferers. She acquitted herself most creditably and netted a good sum of money from her large and appreciative audience.

(C) *Press Illustrating Service.*

The Chinese Red Cross rendered a splendid service for the Allied armies in France.

Western Marriage Customs Not Wanted

It would perhaps be too much to say that the custom of child betrothal is dying out, yet it is not nearly as general as it was a few years ago. Heartbreaking cases still occur occasionally where young people, Christian, educated and refined, are forced into unhappy marriages because of early betrothal. But parents are becoming more enlightened and lenient, and their sons and daughters are rising up in defense of their own rights in a way that cannot be disregarded.

When it comes to a discussion of the manner of courtship thoughtful Chinese are of but one opinion. "The customs of the West will not fit the Far East, at least, not now," they say. "Give our young people an opportunity to get acquainted under proper chaperonage, but let the marriage contract be arranged by a go-between." The mother of a gifted young daughter, a returned student, who herself spent a year recently in New York City, expressed her views on this subject to me when I saw her in Canton.

"In America young men and women lightly plight their troth and lightly break it. In China betrothal is as binding as marriage. Among Christians in China I should like to see betrothal made a sacred ceremony. Let the young man go to the home of the girl he wishes to marry, and in the presence of as many as ten witnesses, declare

his love and produce the engagement ring. Then in order to show that the event is sacred, let the contract be sealed with a prayer."

At another time Mrs. L. said to me: "It grieves me to see that many of our young people, in their desire to copy the ways of the West, are beginning to talk very flippantly about divorce. They call it 'stylish.' There is an old Chinese adage which should never be forgotten: 'No grass will grow on the spot where a decree for divorce has been signed'."

In some of the more enlightened circles a girl is no longer required to marry against her will. If she chooses to remain single and be independent and self-supporting, she may do so with honor. There are many such young women in China today; Christian women engaged in religious and in secular work, and humanly speaking, we cannot see how they could be spared from the places they fill so well. But China needs Christian homes; she needs them more than almost anything else, and when I see a new Christian home set up, I sing a little song of praise. In many non-Christian homes there is genuine affection and respect between husband and wife, and parents and children. But such a home does not rest on a sure foundation. A man who has been a very kind husband may suddenly decide to bring into the family a secondary wife, and thus sow the seeds of discord and unhappiness.

The Spirit of Christian Home Life

The tender, unashamed consideration shown by many a Christian husband for his wife is one of the most beautiful developments of these later years. "I don't enjoy going out unless I have Margaret with me," declared one. "Isn't Jennie a wonderful little business woman? I don't know how I ever got along without her!" said another. "I always stay away from the office Saturday afternoon in order to take my family to the park," confided a Peking editor, and on the next day I saw him returning home with his wife and children; his wife in the first ricksha, sitting at ease—the orthodox way is for the husband to lead—and at the end of the little procession was the editor holding the baby.

A young husband returning to China after several years of post-graduate study in America, passed through Shanghai on his way to his home. "I suppose you are anxious to see your wife and children," I remarked to him. To my surprise he pulled his watch out of his pocket and holding it before me said with an unmistakable ring in his voice, "I am almost counting the minutes before I shall see them!" A husband was being congratulated by a foreign friend on a degree he had just received from an American university. "Thank you," he said, "but I keep wishing my wife could have had my opportunities. She is

much brighter than I am and would have made so much more of them." The honest look in the young man's face as he said the words made it impossible to doubt their sincerity.

Chinese women can do many things well. I have seen them with modest womanliness but poised and self-possessed address audiences largely composed of men; I have heard them charm with their singing; I have watched them preside over meetings and conduct religious services; I have listened to a woman address the members of a city Chamber of Commerce on temperance and speak with such conviction that every man present afterward expressed a desire to sign the pledge. I noted how at a banquet given in honor of this temperance leader by a group of officials' wives, she kindly but firmly declined the wine cup, although she knew that as she was the guest of honor Chinese etiquette made it impossible for any one else to drink at that feast. Best of all, I know Chinese women as loving, devoted mothers, bringing their children up in the fear and admonition of the Lord. What gracious hostesses they can be, piquant in conversation, winsome, and meeting whatever emergency may arise with ever ready tact!

Do not get the idea that all the attractive homes are in the cities and among the student class. Some of the very happiest and best I know are hidden away in distant parts of the interior, where the

members of the family have not been out of China or even very far away from where they live.

The Christian homes of China are evangelizing centers whose influence cannot be estimated. A young couple in Hangchow conduct a Sunday-school for street children in their own home.

"You aren't afraid these children will injure some of your pretty things?" I asked them.

"Oh, no," was the smiling answer.

"I am sure that you are a great help to your husband in this work," I said, turning to the wife.

"It is my wife's work. I help her!" corrected the husband laughingly.

A woman, whose husband is manager of a large industrial plant, began long ago to mother the young apprentices who were away from home. She keeps two living with her family all the time and invites in eight or ten others for every week-end. A dormitory has been added to the house for their special use. On Saturday evenings, she told me, they have music and games or she reads to the boys or her husband gives them a simple talk on hygiene and health. They fitted up a room in their house for a chapel and hold a service there every Sunday morning. After dinner it is understood by the boys that their hostess is ready for a quiet, personal talk with any one who wishes to see her. They tell her their troubles and secrets and receive sympathy and advice. "Do you have any conversions among these boys?" I asked her once. "Yes, indeed!

Every one of these young people who have come into our home has accepted Christianity, and a number are doing Christian work."

The Widening Horizon of Chinese Womanhood

Too much cannot be said in praise of all that is being done for women by the Young Women's Christian Association through its religious, educational and physical work, by means of its social institutes, patriotic clubs, its lectures, and entertainments. It is constantly discovering latent talents, developing leaders, and placing before the women new ideals of the Christian life and Christian service.

A few years ago the government normal school for girls in an inland city had a Field Day with a very elaborate program. The last number was a pageant which represented the development of the women of China. A long procession moved slowly around the grounds in front of the spectators, showing women, appropriately costumed, in all ages from the most primitive times down to the present. But what held the rapt attention of the audience was the presentation of the women of the future, for there were not only doctors, nurses, and teachers, but mail-carriers on bicycles, judges, newspaper editors, and aviators. It was a marvelous pageant and will long be remembered.

Christianity, too, has its dreams and visions.

Here comes another procession and the audience is the world. As the women draw near we see that they move with difficult, uncertain steps, their shoulders bent, their eyes lusterless. Some have scars on their flesh and wear an expression of fright and pain. But soon we observe a change in the younger women. They walk more easily and their faces shine with gladness. Troops of little children skip merrily beside them. Presently the number of happy ones increases to a great company and among them we distinguish evangelists, doctors, nurses, teachers, writers, social workers, and wives and mothers with babies nestling in their arms. One in their midst holds aloft a banner on which is emblazoned a cross and as with uplifted faces they swing along with firm but elastic tread, we catch the words of their swelling chorus,

"Behold we come, our womanhood is waking,
Before us break and fall the rusting bars;
We stand at last where fadeless morn is breaking,
Our feet upon the stars.

"Before our eyes undreamed horizons widen,
The shadows vanish and the vapors shift;
And from the mists where we have long abiden,
We Chinese women claim the perfect gift!"

VIII

THE CONQUERING CHURCH IN CHINA

CHAPTER VIII

THE CONQUERING CHURCH IN CHINA

During an anti-opium meeting held in Martyrs' Memorial Hall in Shanghai, I chanced to sit next to the wall on which were the brass tablets bearing the names of the Christians who perished in the Boxer Rebellion. I had often seen these tablets before, but on that afternoon, for some reason, they held my gaze in a peculiar way. One tablet is inscribed with the names of foreigners, 231 men, women, and children; the others bear the names of nearly two thousand Chinese martyrs, but the list is not complete because none but God will ever know how many lost their lives during that awful summer of bloodshed and horror. As I studied the tablets it was borne in upon me with fresh conviction that never again would Chinese believers be called "Rice Christians." Their steadfastness in the face of death when in most cases recantation would have saved them has made forever impossible the opprobrious epithet.

There lives in Shanghai a man whose father, mother, sister, and brother suffered martyrdom in their native village. He was at the time a young theological student in Peking. When ready to go

out to preach he asked to be sent to his home village. The missionaries were astonished.

"Surely not there," they expostulated, "after all that has happened!"

"Yes, it is there I wish to go," was his quiet answer. "I want to preach Christ to the murderers of my family."

So this brave young student went, and many souls in that place were added to the kingdom. It is typical of what is happening all over China. The spirit of the man who wanted to preach to those whom he might have treated as enemies is a spirit running through the Christian churches of China. It is furnishing the power for one of the great religious movements of modern times.

The "Open Door" of China's Religious Life

Christianity at first made slow progress among the Chinese. Robert Morrison labored seven years before baptizing his first convert. In Foochow it took ten years of preaching to bring a single soul to Christ. But at last the tide turned. A short time ago I asked a Presbyterian missionary, who has been long in China, what he considered the most promising sign of the times. With scarcely a moment's hesitation he replied, "The changed attitude of the people toward missionaries and their message. It is only a few years ago that whenever we went on the street, 'Foreign Devil! Foreign

DAYBREAK IN CHINA

= Total Protestant Christian Constituency 654,658
(Communicants 312,970).

= One Million Persons

From China Mission Year Book, 1918.

Devil!' was shouted at us. Now the words are hardly ever heard even in the most unfrequented parts of the interior. The Chinese gladly listen to the preaching of the gospel and are singularly receptive and open-minded."

On Sherwood Eddy's visit to China in 1918, he said, "Never was there a time in China when things looked so dark politically or so bright religiously; so dark for the government or so bright for the Christian church."

Is it not significant that some of the strongest political leaders, the heads of many of the large business corporations, prominent newspaper editors, principals and teachers in government schools, and influential doctors are out and out Christians, while numberless others are sympathetic in their attitude?

There is now a considerable group of men of prominence who are presenting Christ boldly to their countrymen. Among these, for example, is a leading member of the Southern government, and former Minister of Justice in the North, who proclaims everywhere that Jesus Christ alone can save China. This man teaches each Sunday a large Bible class composed of members of Parliament, professional men, and scholars.

A Southern parliamentary leader, and vice-speaker of the first Senate, said before a large gathering of foreigners and Chinese, "China needs Christ, and the best contribution we can give to the rebirth of the nation is to bring Jesus Christ to the

people. There is a growing sense among our leaders all over the country of their powerlessness to make the country stronger and better." Then who can count the host of silent believers, timid souls that have not dared to confess their faith? The principal of a government normal school suddenly leaning toward the missionary sitting beside her in the train whispered so as not to be overheard, "More of us are Christians in heart than you dream of! Sometime you will see!"

The Christian Approach to the Educated Classes

At one period in the history of China, when Jesuit influence was strong in the capital, it looked from the human side as if only a small circumstance kept the whole empire from becoming Christian. Many now believe that China is on the eve of a religious awakening such as has never been known before. Men like Dr. Eddy predict that she may be one of the great Christian countries of the world. The idealism of the Chinese makes them peculiarly susceptible and responsive to spiritual influences. The past century of seed sowing has done its work and the magnitude of our God-given opportunities is almost appalling. How are we to meet them?

At the time of the Eddy evangelistic campaign in 1916 the largest buildings were too small to accommodate the crowds. In each case follow-up

meetings were held when again the halls were packed. It is safe to say that never before in China had Jesus Christ and his gospel been so much talked about, thought about and written about. The audiences were made up chiefly of officials, scholars, gentry, and students. Many accepted Christianity and thousands signed cards to join classes for the study of the Bible. It was a wonderful campaign. Yet neither Dr. Eddy nor the missionaries were satisfied. It was afterward found that scores of those who signed cards had done it to be "polite," and had given a false address so that they could not be located. Moreover, the dearth of trained leaders of Bible classes made it impossible always to care properly for the hundreds who did attend them.

In 1918 the campaign was conducted on different lines. Instead of being detached, it was related to the churches and carried on under the direction of local, permanent workers. Crowds might easily have been secured again but they were not sought or wanted. The appeal was not to the non-Christian masses but to those who had been under Christian teaching and influence and were prepared to make a decision. The fruit gathered this time was to be ripe and hand-plucked. Rev. Frank Buchman, of the Hartford School of Missions, came to China months in advance of Dr. Eddy to stress personal work and help organize classes for training personal workers and Bible class teachers.

When the campaign opened it was understood that every personal worker should take to the meetings one non-Christian friend, sit beside that person, and when the opportunity was given encourage him to make a decision and afterward steady him in the new life. Intensive work followed that left its burning impress on the heart of every one engaged in it. The Chinese teacher of a large Bible class rose one Sunday morning at early dawn, and for hours poured out her soul in an agony of prayer for the conversion of her scholars. Later in the day she had the joy of seeing twelve of them accept Christ. A book could be filled with similar incidents.

Christianity and Family Life

The campaign of 1918 differed in another respect from those that had preceded it. Its objective was not so much unrelated individuals as families. In the campaign of 1916 great mass meetings had been held for women and many joined Bible classes. But usually the women converts and the men converts were from different families. A careful canvass of the Christians in Shanghai has revealed the startling fact that only thirty per cent. of the Christians are women. This means that though a father may be a Christian his children are brought up non-Christians by their non-Christian mother. Women in China are harder to reach

than men. They cling more tenaciously to their old beliefs, and their old superstitions. But let their feet once be firmly planted in the new way and, as a rule, they can be counted on to follow it unswervingly. I know of many men who have dropped out of the church because of non-Christian wives, but I have yet to hear of a Christian wife losing her faith because of a non-Christian husband.

Christian workers realize that it is on the family the church of China must chiefly rely for its strength and permanence. So, while the recent campaign for men was in progress, a simultaneous campaign for women on the same intensive plan was conducted by Miss Ruth Paxson, National Student Evangelistic Secretary of the Young Women's Christian Association, and Mrs. Eddy. The leaders of both campaigns worked in conjunction to link up families. If a man was converted, every endeavor was put forth to save his wife. When a woman accepted Christ, prayer and effort were concentrated on her husband. A woman who overheard her husband telling a neighbor that he was going to join a Bible class exclaimed eagerly, "I, too, want to be a Christian! I would have stood up to-day in the meeting when the invitation was given if I had not been afraid that you would be angry." The next day, this woman, her husband, and mother-in-law all confessed faith in Christ, and a new Christian home was established.

No campaign, however fruitful and inspiring, can

take the place of continuous evangelism. As Dr. Eddy himself said before leaving China last year, "The meetings were only a passing incident, while the personal work and steady efforts of Chinese Christians to win their friends to Christ are the important factors."

The Forward Evangelistic Movement

It was in the spring of 1913 that Dr. John R. Mott came to China, and organized, as an aftermath of the Edinburgh Missionary Conference, the China Continuation Committee. This international and interdenominational Committee, which is a rotating body of about sixty members, foreign and Chinese, meets annually to discuss nation-wide missionary interests, evangelistic, medical, and educational. It created the Forward Evangelistic Movement Committee to do just what the name indicates, give a new impulse to aggressive evangelism. The times demanded it. The life of the Church was sluggish and its growth slow. Too many Christians were content to sit with folded hands and drink in without giving out. They lacked the energizing power of deep-rooted convictions and high-souled purpose. A spiritual baptism was needed to rouse the Church from its lethargy, and it came with the quest for souls.

The Forward Evangelistic Movement Committee, in addition to urging continuous evangelism

upon the churches, proposed that the work culminate annually in a special week of evangelism, when all the Christian forces should mobilize for a united effort. The week immediately following the China New Year, which comes in February, was suggested as the best time for this work as then the schools would be closed and the students free. The date was left open to change wherever local conditions made it desirable. There was at once an encouraging response from the churches. All China is feeling the onward and upward sweep of the movement.

In Training to Win Others

Careful plans are made each year in advance for the great week. Normal classes and personal workers' groups are formed, church members, who have never known what it was to lead a soul to Christ, are patiently instructed; cottage meetings are held; special music is practised; literature to be distributed is sorted and studied; and, above all, unceasing prayer ascends to God for his blessing. The morning after New Year's day the workers in each center gather, a final petition is offered and then the flood gates are thrown open! Meetings are held in chapels, shops, temples, on the streets and in private houses. Personal interviews are sought; tracts and Bibles sold. The aim is to put a Bible in every house, or as one of the evangelists

expressed it, "The British and American Tobacco Company have taken as their aim, 'A cigaret in the hands of every man, woman, and child in China!' why can't we make ours, 'A Bible in the hands of every man, woman, and child?'"

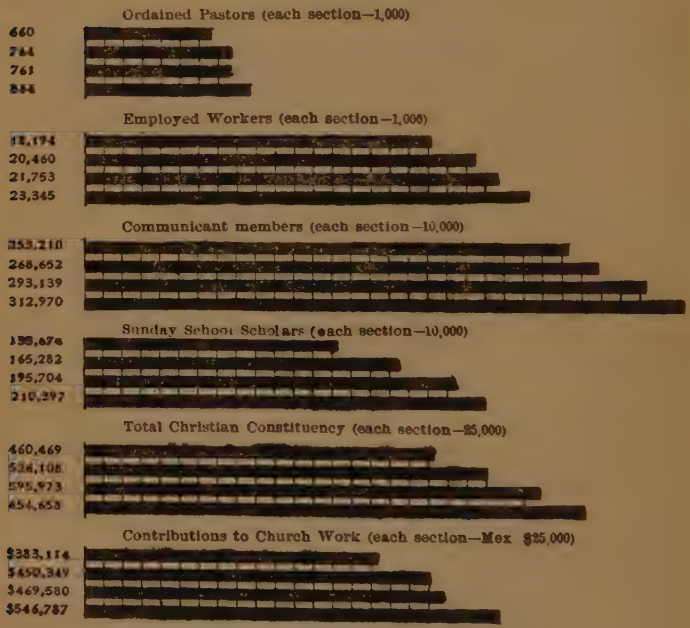
The workers' watchword is, "Every church member, young and old, a soul-winner,"—if not in a large way, at least among one's own kindred where the only training necessary is a genuine heart experience. Personal workers have it constantly impressed upon them that they must seek first to win to Christ the non-Christian members of their families. When an Episcopal deaconess in China was asked by her bishop what examination she would suggest giving to some catechists who wished to be advanced, she promptly replied, "An examination on their families!" She meant that the real test of efficiency was the kind of evangelistic work the catechists had been doing in their homes.

Many boarding-school students return to their home villages or towns for the Week of Evangelism and in this way the gospel message is carried to places where it would not otherwise be heard. Thrilling reports are sent back of hungry souls listening spell-bound to the story of Jesus, begging for "more" and still "more," till it is often one and two o'clock in the morning before they reluctantly disperse.

Charles Kingsley has said that "Action paves

the way for motive almost as much as motive for action." If any begin the Week of Evangelism a little half-heartedly, and there are always some who do, they quickly catch the contagion from Spirit-filled lives; the work itself does the rest.

PROGRESS OF THE CHINESE CHURCHES
During years 1914-1917



From China Mission Year Book, 1918.

Only the Chinese Can Evangelize China

China is going to be won for Christ—gloriously won. But ultimately it must be through her own people. Even if it were conceivable that enough

missionaries could be sent to China to evangelize 400,000,000, foreigners are hampered and handicapped in countless ways.

In the most critical stage of the meetings which Dr. Eddy held in Nanking, in 1916, he was taken sick. The leaders were dismayed. Mass meetings had been advertised for every afternoon and evening. They could not be given up. But what was to be done? It was finally decided to ask several Chinese in Shanghai and Hangchow to help out. They were telegraphed for and came. The crowd at night gathered as usual and packed the building. One after another the Chinese spoke, telling the story of their own conversion and pleading with impassioned earnestness for their hearers to accept Christ. The audience fairly held its breath to listen; the place was stirred as by a mighty, rushing wind, and scores expressed a desire to study the Bible. That meeting was a revelation to the foreigners.

Once while I was on an evangelistic trip with an American and a Chinese, we stopped in a town at sunset to hold an out-door meeting. The people gathered around us, shopkeepers, policemen, coolies, teachers, and mothers with babies in their arms. The foreigner spoke first. She was a gifted, experienced evangelist; she threw her whole soul into her message, and the crowd listened with deep attention. Then the Chinese woman stepped forward. She was so short she had to stand on a

table to see and be seen. Hardly had she uttered her first sentence before a new light broke over the faces around her and the people pressed closer so as not to lose a word. Presently a man said aloud, "She is one of us! She is Chinese!"

Yes, that was just it, she was Chinese. And missionaries, though they may have lived long in China, may understand the people well, and speak the language fluently, are in the end still—foreigners.

The Development of a Chinese Church

"The Conquering Church in China," I have called this chapter because that is the church's mission and character, conquering and to conquer. It has many elements of strength; it has some defects. But the church is young and because it is young it is plastic. God grant that in these critical times, when, as a Chinese scholar expressed it, "The atmosphere is aquiver with the spirit of change," the church may be set in the right mold!

The trend of the church is more and more away from foreign control and toward an independent organization, self-supporting and self-governing. This is not because of a dislike for foreigners, but it springs from a conviction that the time has now come when the Chinese are in a position to move forward and assume larger leadership. The call is for an indigenous church, not one imported; for

A group of the clergy at the consecration of Bishop Tsae Seng Sing of the Anglican Church. This first Chinese bishop is the son of a clergyman and the father of three missionaries.

a religious life adapted to the psychology of the Far East. Dr. C. Y. Cheng, Chinese Secretary of the China Continuation Committee, splendidly voiced the general thought in a paper he read last summer at a missionary conference. "Christianity in China," he said, "will become Chinese Christianity. We are to present Jesus Christ to the people not as a Jewish Messiah, or a European Christ, but as a real Chinese Savior."

There are in China a few congregations, of comparatively recent date, known as the "Chinese Christian Church." Some speak of them as the "Independent Church." The Chinese say this name is misleading inasmuch as foreigners are welcomed in the councils of these churches in an advisory capacity. Nor do they like another term sometimes used, the "National Church," for as the leaders explain, "While we sincerely hope for a truly indigenous church free from foregin control, every believer in Christ, no matter of what nationality, has a right in the Chinese Church." This group of churches has attracted to it many of the best and most influential men and women in North China. In Tientsin the present church building has grown too small for the congregation and a new and more commodious one is to be erected. Many Chinese believe that these churches will lead the movement for a thoroughly indigenous Chinese church.

The self-supporting and self-governing churches

in central and southern China in most cases retain their denominational connections with the bodies which keep their western names—Anglican, Baptist, Presbyterian, Methodist, and Lutheran. In October, 1918, in the Episcopal "Church of our Savior" in Shanghai, the first Chinese bishop was consecrated. It was a most impressive service; the laying on of hands being by seven foreign bishops, English, Canadian, and American; the sermon was preached by a Chinese. The new bishop is the son of a clergyman and has two sons in the ministry, and one who is a missionary doctor.

The Chinese Church Will Be a Missionary Church

Whether the Chinese church of the future is to be denominational or interdenominational, that is, composed of several denominations whose church affiliations naturally draw them together, only time can determine; but it is certain to be self-organizing, self-supporting, and self-governing. The question to-day of vital moment is, Will it be self-propagating? That can be best answered by asking another question—Will it be permeated with the evangelistic and missionary spirit? From all the present signs we can unreservedly answer, "Yes!"

In mission churches where foreign influence is still largely felt more of the work is being relegated to the Chinese. At first it was necessary for missionaries to carry it, and the Chinese were content

to let them, but of late they have been growing restive under overmuch foreign supervision. Missionaries cannot be spared. Never were they so indispensable as now to give encouragement, advice, and loving sympathy. As a mother whose little child is learning to walk stands near with outstretched arms ready to catch it if it starts to fall, so missionaries must be on the alert to give help when needed but keep their hands off if the infant church can walk alone.

A new emphasis must be put on self-support. The Chinese are generous givers, even the poor. Non-Christians contribute without stint to their heathen worship and Christians are just as ready to give to the support of the church. It is merely a matter of training. Only very recently a prominent Chinese layman said to me, "We are grateful to our foreign friends for contributions to our work, but we like to feel that the responsibility for its support rests upon us. That is what gives our people a genuine interest in it." I have been told by some Chinese that they refrained from joining a mission church for fear if they did their motive would be misconstrued and they be taken for rice Christians.

The Training of Christian Leaders

The church needs an educated ministry. The time was, when any Christian man who expressed a willingness to preach was gladly welcomed by

the missionaries. Many of these poor fellows, with little education and less theological training, stumbled along blindly doing perhaps the best that they could, but sometimes making pretty sorry work of their calling. I once listened to a singular address by the pastor of a large church in an inland city. It was on the occasion of a Sunday afternoon meeting for men and the building was crowded to the doors with a fine, intelligent-looking audience. I expected a strong, evangelistic appeal, but, instead, this is the substance of what I heard: "Foreigners have brought many useful things to China, the telegraph, the telephone, the railroad. These are all good. The foreigners have also brought the Western religion and that, too, is good. How many of you will accept it?" It was not surprising that the response was small.

China has Bible institutes for training students with a moderate education to be preachers and evangelists, and men of this class will always be in demand for country churches. There are theological seminaries whose course is fuller and entrance requirements considerably higher. Plans are now being made further to raise the standards in theological training so as to have some schools which admit college graduates only, and offer as complete a course as any similar institution in the West. While a short time ago not many of the well-educated and promising young men were drawn to the ministry, now some of the best are joining its

ranks. Training in the schools leads men to drop the old-style, discursive harangue, and teaches them how to drive the truth home in a direct, practical way. They are taught the social application of Christianity, and this is a subject which every student before going into the work should thoroughly master, not only theoretically but by practical experience. Hundreds of country pastors and some city ones, think their duty is done when they have held two services on Sunday and a mid-week prayer-meeting. The idea of making their field a force is utterly foreign to their conception. A few city churches are beginning to take on institutional features. The Union Cantonese Church (independent), of Shanghai, supports a day-school for boys and girls; has a reading room, a kindergarten, a young men's club, and a small dispensary, which is open on two afternoons a week. Some mission churches have become active social centers. Social work is greatly needed in the country, but not much can be done till more men and women are trained to direct it.

Preparing Chinese Women for Christian Service

With some notable exceptions, the pastor's wife as an influence for good in the parish is just beginning to be felt. The number of bound-footed, illiterate, non-Christian wives, whom preachers married because they had been betrothed to them in

childhood, is rapidly lessening. The Bible study and social service which are now to be found as a part of the curriculum of every mission school are instilling new ideals into the hearts and minds of the girls who will be the ministers' wives of tomorrow.

The other day I met a Bible woman who was a high school graduate. Do you wonder what there is strange about that? Well, the type is so different from the average Bible woman of former days that it makes the fact worth mentioning. A sort of reproach used to attach to Bible women's training schools because most of the women attending them were old, ignorant, and uncouth,—Christians, of course, but often without much else to recommend them. Now students found in these schools are far younger, brighter, and more capable. The very name "Bible Woman," has been changed to "Bible Evangelist." The two Union Bible training schools, one in Peking and the other in Nanking, which offer advanced courses in Bible study, enroll among their pupils some of the finest and best educated young women in China.

The literacy of the church is going to be raised. I have spoken in a previous chapter of the new phonetic system of writing and what it will mean in the evangelization of China. Effort is now being made to teach all illiterate Christians to read and it is hoped that they in turn will teach the new converts.

Winning and Holding the Returned Students

An educated ministry and a less illiterate membership will help largely to solve the acute problem of drawing into their church the students returned from other countries. How is the church to win and hold these splendid young people upon whom depends to a great extent the future weal or woe of China? China does not want class churches but, on the other hand, educated men and women are not attracted to churches where there is nothing for them in the sermon and in which they find no congenial social life. Then, too, there are the Christian officials and gentry who are becoming more and more an appreciable factor in the churches, and whose interests must not be overlooked. In some cities the returned students have organized a Sunday Service League where an afternoon service is held with an interesting speaker and stirring music. This is good but it is not an adequate substitute for membership in the church.

The Christian church in China must be a united church. This does not mean that the organic union of all denominations is necessary, but that the separate branches shall be drawn into close fellowship by the bond of great mutual interests. In 1917 when there was a strong movement in China to make Confucianism the state religion, for the first time in its history, the church took concerted ac-

tion and sent three separate protests to parliament. Political leaders said that no political party had ever exerted such influence. The national evangelistic campaigns and the special week of evangelism have done much to draw the churches together.

A New Chinese Missionary Movement

A movement which was begun in 1918 promises to cement the bond as probably nothing else could do. Lily Valley, nestling among the mountains of Central China, is the Northfield or Silver Bay of China. During the three years that Lily Valley has been opened, many inspiring gatherings have been held there, but of them all none will be remembered like the Personal Workers' Conference of 1918. At that gathering, with the political state of the country at low ebb, and the hearts of the Chinese heavy with forebodings, it was borne in upon the conscience of the Conference members that the church had a very real duty to perform in influencing national public opinion and arousing patriotism. A committee of Chinese was appointed to raise annually a large fund to be used in educating the Christian community in their civil responsibilities and in appealing to all classes to put the interests of the nation before their private interests.

That was a notable forward step, but there was another equally important thing done at this conference. A little group of Chinese women were one afternoon praying together when it suddenly

came to them as if it were the voice of God speaking, that while trying to save the souls of those in their immediate vicinity, they must not forget the unevangelized provinces in the distant parts of China. They brought the matter up at the next meeting of the Conference. The immediate and heartfelt response was evidence that the thought had been divinely inspired. A committee was at once appointed to consider ways and means of starting work. When it brought in its report the enthusiasm rose to white heat. The following plan was finally adopted: Missionary work was to begin in the province of Yünnan in the southwestern part of the country, an enormous territory without one ordained Chinese preacher or a single foreign-trained Chinese doctor. Two small volunteer bands, one of men and one of women, were to start for Yünnan in February, spend a year studying the field, the people, and the best means of approach; then return to report upon the work. After that a National Missionary Society of China would be organized and missionaries be regularly appointed and sent out. One earnest girl, a graduate of the North China Union Woman's College, has already asked to go. The Committee reporting, volunteered for a year to be financially responsible for the Evangelistic Commission, and accepted as its challenge, "That it is yet to be seen what God can do in and for and with and through a 'group' composed of individuals wholly consecrated to Him."

A PIONEER HOME MISSIONARY ENTERPRISE

The Province of Yünnan

Where Chinese Christians are beginning their first missionary work.

Each square represents 100,000 population.
The white cross indicates total Christian constituency including non-communicants.

From China Mission Year Book, 1918.

Looking Toward the Closed Lands Beyond

The report of what was done at the Conference soon spread far and wide till it seemed as if all China was talking about "The Yünnan Missionary Movement!" It was a work initiated by the Chinese for the Chinese, and it instantly enlisted the sympathy of the Chinese everywhere. The spiritual life of the Church was sensibly quickened. In one meeting sixty-nine young women, doctors and teachers, consecrated themselves to Christian work, either in Yünnan, at home, or wherever they might be called. Funds for the work began to be collected,—not from foreigners, but Chinese. One young woman quickly raised $1,900. A woman who is interested in Christianity but whose husband will not allow her to go inside a church, brought two dollars to one of the collectors; soon she returned with all her carefully hoarded savings, one hundred dollars. Several government school teachers earning sixty dollars a month plan to live on ten and give the rest. Schoolgirls are walking to and from school and saving their ricksha money for their mite boxes. One thousand mite boxes were distributed at a single meeting in Canton. The boxes are empty cigaret tins neatly covered with printed paper which explains their use. On the upper side is a picture of the cross.

In a few weeks the little band of seven, four women and three men will start on their long

journey. Hardships lie before them, and perhaps danger. When this book is being read by its first readers, the missionary pioneers will just be returning to tell of their labors. May the churches in western lands be much in prayer for these and for their work! It is the promise and prophecy of more wonderful victories yet to come. Already the cry is sounding forth, "On to the conquest of Tibet!" God has set his seal upon the movement and we believe he is going to "open the windows of heaven and pour out such a blessing that there shall not be room enough to contain it."

A few months ago I stood beside the grave of Robert Morrison on the island of Macao, off the southern coast of China. On a near-by eminence, almost overshadowing the grave, there rose gaunt against the blue sky the facade of a great cathedral surmounted by a cross. All the rest of the building was gone,—destroyed by fire long ago. As I gazed on this cross, the first object to rivet my attention on approaching the island, the last on leaving it, the words repeated themselves to me almost as if spoken audibly, "And I, if I be lifted up, will draw all men unto me." The crucified and risen Christ has been uplifted in China. Many have beheld him and live. But vast multitudes, millions pressing upon millions, have not seen, and do not know his truths. Never has there come to them the glad hope which is in him who said,

"I CAME THAT THEY MAY HAVE LIFE AND MAY HAVE IT ABUNDANTLY."

APPENDIX A

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APPENDIX B

Area and Population

The 18 Provinces of China Proper	Area: English square miles	Population (Estimated)	Capital (Seat of Tutuh)
Chihli	115,800	22,970,000	Tientsin
Shantung	55,970	25,810,000	Tsinan
Shansi	81,830	9,420,000	Tyuen
Honan	67,940	22,375,000	Kaifeng
Kiangsu	38,600	15,380,000	Nanking
Anhui	54,810	14,075,000	Anking
Kiangsi	69,480	16,255,000	Nanchang
Chekiang	36,670	13,950,000	Hangchow
Fukien	46,320	8,560,000	Foochow
Hupeh	71,410	21,260,000	Wuchang
Hunan	83,380	20,580,000	Changsha
Shensi	75,270	6,725,000	Hsian
Kansu	125,450	3,810,000	Lanchow
Szechuan	218,480	54,500,000	Chengtu
Kwangtung	99,970	23,700,000	Canton
Kwangsi	77,200	5,425,000	Kweilin
Kweichau	67,160	9,265,000	Kweiyang
Yünnan	146,680	8,053,000	Yünnan
Total	1,532,420	302,110,000	
New Dominion:—			
Hsinchiang	550,340	2,000,000	Tihuafu (Urumchi)
Dependencies:—			
Manchuria	363,610	.....	.....
Fengtien	.....	5,830,000	Mukden
Kirin	.....	5,350,000	Kirin
Heilungchiang	.....	1,560,000	Tsitsihar
		12,740,000	
Mongolia	1,367,600	1,800,000	Urga
Tibet	463,200	2,000,000	Lhasa
Grand Total..	3,913,560	320,650,000	

The figures of population on page 220 were published in the Chinese Government Gazette, Feb. 27, 1911. Concerning them the *Statesman's Year Book* for 1918 comments as follows:

"In 1912, Mr. Rockhill, formerly American Minister at Peking —a recognized authority—after careful inquiry came to the conclusion that 'this document, though showing complete ignorance of the methods now nearly universally followed in vital statistical reports, throws considerable light on the question of China's population, and seems entitled to more confidence than the enumerations which have heretofore appeared.' He believed that the population of China, Manchuria, and Chinese Turkestan, i.e., the Chinese Republic exclusive of Tibet and Mongolia, appeared to be in round numbers 350,000,000, new information having confirmed the opinion reached by him in former studies of the same subject that the population of China 'is much smaller than we have been led to believe, and that in the last century it has been increasing very slowly if at all'."

IMPORTANT EVENTS IN MODERN CHINESE HISTORY

A.D.	
1275	Marco Polo arrived at Court of Kublai Khan.
1516	Portuguese arrived at Canton.
1575	Spanish arrived at Canton.
1580	Father Roger and Matteo Ricci entered Canton.
1622	Dutch arrived in China.
1635	English arrived at Canton.
1660	Tea first carried to England.
1670	Beginning of trade with the East India Company.
1719	Beginning of commerce with Russia.
1784	First American merchant vessel left New York for China.
1834	Opium dispute begins.
1839	Beginning of war with Great Britain.
1842	August 29, treaty of peace signed at Nanking.
1844	July 3, first treaty between United States and China.
1860	October 13, British and French capture Peking.
1873	June 29, foreign ministers received by the Emperor.
1875	Death of Emperor Tung Chi, and accession of Kuang Hsu.
1880	November 17, new treaty with the United States signed.
1887	February, assumption of government by the Emperor Kuang Hsu.
1888	American exclusion acts against Chinese passed.
1891	Anti-foreign riots in the Yangtze valley.
1894	War with Japan, concluded in 1905.
1897	November, seizure of Kiaochow by Germany.
1898	March, Russia leases Port Arthur of China.
1898	Reform edicts by the emperor.
1898	Counter edicts by the Empress Dowager, and dethronement of the Emperor.
1899	Rise of the Boxer movement.
1900	June 17, capture of Taku forts by the allies.
1900	June 20, murder of the German minister. Siege of the legations in Peking.
1900	August 14, relief of the Peking legations by allies.
1900	August 15, flight of the court to Sianfu.
1900	September 9, signing of the peace protocol.
1902	January, return of the court to Peking.
1904	February 8 to September 5, 1905, war between Japan and Russia.
1905	December, dispatch of two imperial commissions to America and Europe to study constitutional government.
1905	Adoption of Occidental system of education.
1906	Issue of imperial edict against opium.
1907	Extension of educational privileges to women.
1909	Introduction of Provincial Councils.
1910	Meeting of National Assembly.
1911	Beginning of the Revolution.
1912	Imperial decree of abdication by Manchu clan.

1912 January 1, Sun Yat-sen became provisional President at Nanking.
1912 February 12, China becomes a Republic.
1912 February 14, Sun Yat-sen resigned the provisional presidency.
1912 March 10, Yuan Shih-kai took oath as provisional President at Peking, uniting North and South.
1913 April 8, National Assembly met to form a Constitution.
1913 October 6, Yuan Shih-kai elected President.
1914 August 5, China asks United States to keep war from spreading to Far East.
1914 September, opium banned from fourteen provinces.
1915 May, "Twenty-one Demands" presented by Japan.
1915 December 11, Council of State urged President to assume throne and declare himself Emperor.
1916 January 27, Province of Kweichau declared its independence.
1916 March, Kwangsi declared its independence, followed by other provinces.
1916 April 24, all civil authority surrendered to the Secretary of State and Heads of Departments.
1916 June 6, Death of President Yuan Shih-kai.
1916 June 7, Vice-President Li Yuan-hung assumed presidency.
1917 February, new Constitution drafted.
1917 March 14, diplomatic relations with Germany severed.
1917 June 9, Chang Hsun demanded dissolution of Parliament.
1917 July 1, Manchu boy-Emperor, Hsuan Tung, placed on throne by Chang Hsun.
1917 July 12, Chang Hsun's troops routed in Peking; Republican flag raised over "Forbidden City."
1917 July 17, Li Yuan-hung refused to resume presidency.
1917 August 1, Feng Kou-chang, acting President, assumed the presidency.
1917 August 14, war declared on Germany and Austria.
1918 May 4, Extraordinary Parliament at Canton passes resolution in favor of joint government with the Southern provinces.
1918 September 4, Hsu Shih-chang elected President.
1918 October 3, Dr. Sun Yat-sen formally assumes office as one of the Directors Southern Military Government.
1918 October 3, Southern Government declares war against President-elect Hsu Shi-Chang.
1918 October 28, Japan submits to the Allied governments a proposal for Allied mediation in China.
1918 November 14, delegates appointed to Peace Conference in Europe.
1918 November 21, official celebration of the Allied Victory.
1919 January 14, Government burns $12,000,000 worth of opium purchased from Opium Combine.
1919 February 20, North and South China Peace Conference opens at Shanghai.

APPENDIX D

Educational Statistics of the Work of the Missions in China for the Years.	1916	Protestant and 1917
Christian Teaching Force		
Foreign Men	640	583
Foreign Women	831	683
Chinese Men	6,812	7,954
Chinese Women	2,783	3,039
Non-Christian Chinese Teachers	677	854
Kindergartens		
Schools	115	755
Pupils	3,196	3,497
Lower and Higher Elementary Schools		
Schools	5,851	5,906
Teachers	8,037	8,444
Boys	105,637	100,382
Girls	47,794	52,096
Colleges of University Standing		
Institutions	28	29
Male Students	1,435	1,653
Female Students	64	92
Normal and Training Schools		
Institutions	156	136
Male Students	1,376	1,284
Female Students	2,280	2,183
Theological Schools		
Schools	31	42
Students	985	1,060
Industrial Training Institutions		
Institutions	40	32
Male Students	[1] 708	488
Female Students	[1] 701	519
In other Christian Schools	20,470	31,570
Total under Christian Instruction	184,646	194,624
Chinese contributions toward educational work: fees for tuition, students' board, and running expenses (Mex.)	$1,163,985	$1,379,614

For detailed statistics see *China Mission Year Book*, 1918.

[1] Incomplete figures.

APPENDIX E

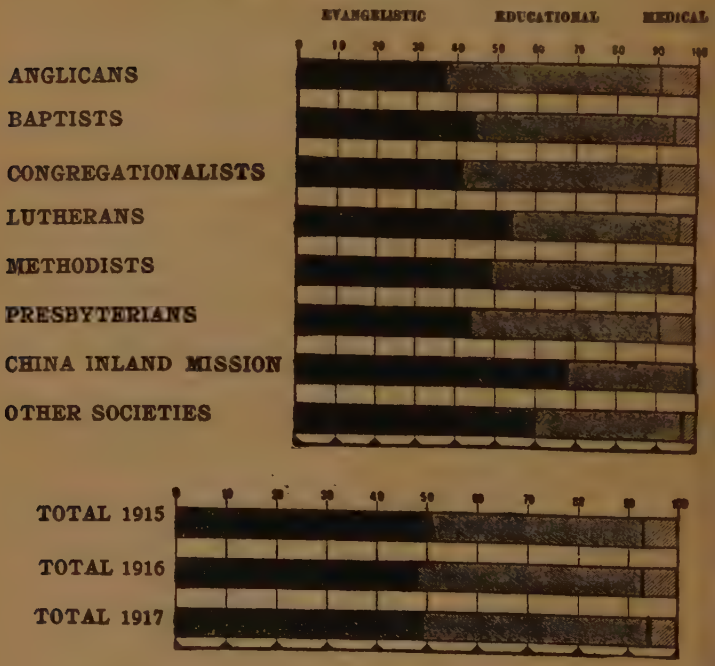
Medical Statistics of the Work of the Protestant Missions in China for the Years of	1915	1916	1917
Foreign Physicians			
Male	277	267	270
Female	106	93	81
Chinese Physicians	191	172	212
Chinese Medical Assistants	504	591	377
Trained Nurses			
Foreign	142	154	162
Chinese (male and female)	734	924	895
Hospitals			
Buildings	330	372	320
Beds	13,455	13,855	13,712
In-patients	104,418	120,110	119,097
Major operations	23,920	32,216	29,675
Dispensaries			
Buildings	223	328	318
Individuals treated	1,535,841	1,524,301	1,440,461
Itinerating Circuits	90	131	65
Individuals treated	60,179	94,654	26,931
Chinese contributions toward medical work (Mex.)	$502,742	$633,773	$862,086

For detailed statistics see *China Mission Year Book*, 1918.

APPENDIX F

CLASSIFICATION OF CHINESE WORKERS[1]

EMPLOYED BY THE CHINESE CHURCH OR THE MISSIONS

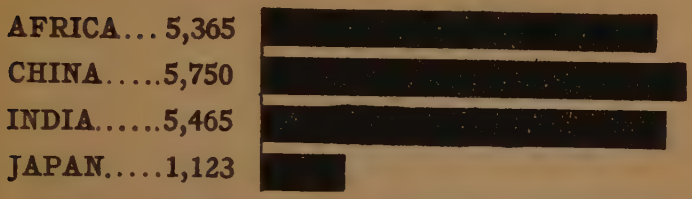


[1] *China Mission Year Book*, 1918.

APPENDIX G

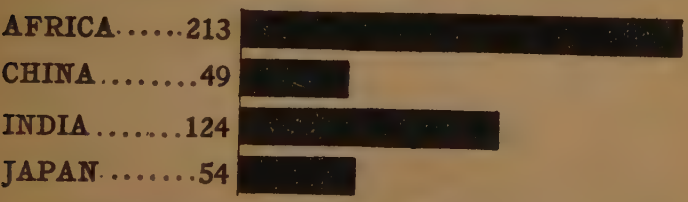
RELATVE OCCUPATION OF MISSION FIELDS[1]

PROTESTANT MISSIONARIES

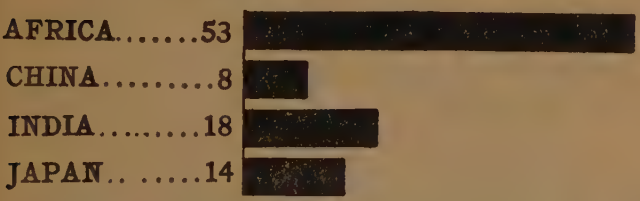


MISSIONARIES PER MILLION OF POPULATION

NATIVE STAFF PER MILLION OF POPULATION



COMMUNICANTS PER 10,000 OF POPULATION



[1] Prepared by Rev. D. J. Fleming, New York City. *China Mission Year Book*, 1918.

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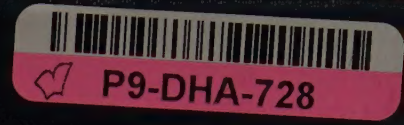
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